

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXX, No. 25  
WHOLE No. 758

April 5, 1924

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

	PAGE
CHRONICLE .....	583-586
TOPICS OF INTEREST	
Canterbury and Malines—An Ancient Mass-Relic—Claver Clubs in Operation—A Precious Legacy—War After the War.....	587-594
COMMUNICATIONS .....	594-595
EDITORIALS	
The Holy Father's Tribute to America—Foolish Laws and Mr. Hughes—The National Educational Bureaucracy—Jiggs & Co.....	596-598
LITERATURE	
The Poetry of Maurice Francis Egan—In Memoriam—Reviews—Books and Authors.....	598-602
SOCIOLOGY	
The Quebec Liquor Law.....	603-604
EDUCATION	
Fond Parents and School Expenses.....	604-605
NOTE AND COMMENT.....	605-606

## Chronicle

**Home News.**—On March 28, President Coolidge asked for the resignation of Mr. Harry M. Daugherty, and Mr. Daugherty immediately resigned. The resignation took effect at once. The immediate occasion of the President's action was the refusal of the Attorney General to deliver to the Senate investigating committee, certain confidential files of the Department of Justice, relating to the inquiry now being made into that Department. Mr. Daugherty wished the President's approval for this action, and advised him in his official capacity to give such approval. The President then took the stand that this advice put himself into an embarrassing position that required the resignation of the Attorney General. The fact, said the President, that these files related to the personal activities of Mr. Daugherty, made it impossible for him to be sure that the advice of his Attorney General was disinterested or for the public interest. "You are placed in two positions, one your personal interest, the other your office of Attorney General, which may be in conflict." At the same time the President wishes to be understood as not prejudging the case of Mr. Daugherty, nor in any way questioning his probity. Thus ends a long controversy, which began with Mr. Harding's appointment of Mr. Daugherty, and came to the acute stage in the investigation of Senator Brookhart's committee, in which were related many charges falling on Mr. Daugherty's associates, but never actually involving Mr. Daugherty himself. It is predicted that the attack will now shift to others of Mr. Harding's original cabinet appointees, notably Mr. Mellon and Mr. Weeks.

### Resignation of Mr. Daugherty

Peace treaties and to the Constitution of Czechoslovakia, Carpathian Russia is an autonomous part of the Republic, with a local Diet for its local affairs and is also entitled to members to the National Assembly at Prague. On account of difficulties to be overcome the local Diet has not yet been constituted and even the representatives for Prague have only now been elected for the first time. Though much has been done and is being done for the improvement of the people, who are mostly very poor, and for their education, many things are still in an unsatisfactory state. Thus the provisional frontier facing Slovakia, determined according to the wishes of the Slovaks, leaves only about 100,000 Ruthenians in Slovakia, and to these the Slovaks accord no elementary or secondary schools with State support. This division of the race is also very unfavorable for the stabilization of the situation in Carpathian Russia itself, where in the territory as

Mr. Harry F. Sinclair, when before the Public Lands committee, refused to answer eight questions, "by advice of counsel." These questions related to various points of testimony previously made before the committee. Thereupon the Senate, by a vote of 72 to 1, voted to cite Mr. Sinclair for contempt for action before the District of Columbia Grand Jury. Thus the legal rights of the investigating committee will be settled before the courts. Charges made during the week included the following: that Mr. Sinclair had paid \$75,000 to the Republican National committee; that five friends of Mr. Daugherty had made \$33,000,000 in Sinclair oil securities; that "Jake" Hamon, an Oklahoma oil man and politician, had spent \$1,000,000 in securing the nomination of Mr. Harding, and other charges of minor import.

### Investigating Committees

**Czechoslovakia.**—At present the attention of the country is being turned more than ever towards Carpathian Russia, the easternmost corner of the Republic. According to the

### Carpathian Russia and Its Problems

583

at present delimited, there are only 372,503 Ruthenians left in a population of 606,658. Since the Ruthenians have very little education and no political experience, and are economically very weak, they can hardly secure a majority in the local Diet, while 100,000 of their fellow Ruthenians are cut off from them.

There is further the question of what language shall be used in schools and Government offices. The Ruthenian population speaks a local dialect akin to Ukranian. Russian is a foreign language to it. But the agitators for Orthodoxy and the politicians working for their own ends are seeking to make Russian the legal language against the wish of the population which does not understand it. This agitation also causes considerable unrest. Still worse is the agitation carried on in favor of Orthodoxy. The Ruthenian population of Carpathian Russia is mostly Uniate, using the Slav rite. There are 329,749 Uniates and only 60,599 Orthodox. But the same campaign of lies and abuse, with violence against Catholics and seizures of Catholic churches by the sectarians, which took place in Bohemia and Moravia after the establishment of the Republic, is now carried on in Carpathian Russia. Here the Orthodox violently attacked the timid, defenseless Uniates, and this anti-Catholic movement was favored by the Government. At present there is comparative tranquility but much harm has been done. In 1710 the Orthodox Patriarch of Pec, which is now situated in Yugoslavia, obtained jurisdiction over the Slav Orthodox population in the whole of former Austria-Hungary. At present the Holy Synod and the Patriarch of the Orthodox Church in Yugoslavia claim to be the heirs to that jurisdiction in Czechoslovakia and the Prague Government has recognized that claim. Bishop Dositej of Nis, a non-Catholic, of course, was sent over to Czechoslovakia in order to organize the Czechoslovakian National Church and affiliate it with the Orthodox Church of Serbia. But among the Orthodox in Czechoslovakia there is but a small party that recognizes the direct jurisdiction of the Orthodox Patriarch of Constantinople. The latter, however, has consecrated for Czechoslovakia an Archbishop under his jurisdiction and sent him to Prague. The two parties now compete against each other in Carpathian Russia, and though the Archbishop appointed by Constantinople seems to be generally repudiated, nevertheless that competition does not add to the peace of the land. Of course, the attitude of both the competing parties towards the Catholic Uniates is very much the same.

**France.**—Much to the surprise of all concerned, the Poincaré Government, in the absence of the Premier, was defeated on a snap vote in the Chamber, by an announced vote of 271 to 264, on March 26. M. Poincaré immediately resigned with his cabinet, but the President urged him to remain. Therefore the Premier formed an almost entirely new cabinet, which he announced on March 28. The whole incident had many peculiar features.

The first was the adverse vote itself. There were only eighty delegates present at the time in the Chamber, and all the other votes were placed by the ushers, acting as proxies. After the vote had been officially recorded, it was found there had been irregularities in the count, which actually gave the Premier a majority of two. It was then too late, however, to rectify the error. The second significant incident was the intervention of President Millerand. The President was known to be politically hostile to the Premier, yet he immediately made it known that he himself would resign if M. Poincaré found it impossible to form a new cabinet according to his own wishes. In connection with this it is well to remember that, contrary to the general opinion fostered by foreign news correspondents, Poincaré has not been master of his own majority, the Bloc National, but its servant, keeping his tenure of office as long as he did its will. Briand before him had been in the same position. Poincaré, Millerand, Briand, and most other public men in France had always been associated with the Radicals and Radical Socialists, now in the minority in the Chamber. These latter are the traditional anti-Catholics in France, in distinction to the comparatively new Bloc National, composed of parties warmly favorable to the Church, and only in power since the war. In the new cabinet only two members remain of the former cabinet. The rest are new names, and four of them are drawn from the Left, or Radicals and Radical Socialists. It now appears that Poincaré foresaw the adverse vote in the Chamber, and is using the new situation for his own purposes. De Lasteyrie, who forced the vote, was made the scapegoat, and does not appear in the new Cabinet. Whether, however, the maneuver of M. Poincaré was designed to free himself somewhat from control by the Bloc National, or to prepare for the elections by propitiating the parties of the Left, with the connivance of the Bloc, does not yet appear. It is understood that his foreign and domestic policies remain unchanged.

**Great Britain.**—While the Labor Government has been successfully overcoming the recurrent crises in Parliament, it is being seriously embarrassed by the frequency of strikes and labor disputes. The resolution to abandon definitely the further construction of the Singapore Naval Base announced by Prime Minister MacDonald, as recorded in our last issue, occasioned vigorous debate in the House of Commons. But the Government was sustained by a majority of seventy-six. This is a reversal of the vote taken under the late Conservative Ministry last July when the House gave a majority of eighty-seven to the motion for strengthening the fortifications at Singapore. Liberal members seconded the decision of Mr. MacDonald and defended his policy against the Conservative attack, which stressed principally the fact that Singapore was needed for the defense of the Dominions

#### *Government Difficulties*

#### *New Poincaré Government*



and that its abandonment without considering their opinions was a grave discourtesy and a violation of the resolutions arrived at during the late Imperial Conference. It is to be noted, however, that in the White Paper lately published, which contains the correspondence between the British Government and the Dominions regarding the Singapore project, Premier Massey of New Zealand, and Premier Bruce of Australia, are the only names definitely in favor of the fortifications. The security of these two countries is most directly affected by the project and in case of war in the Pacific, their safety alone would be imperiled. Despite his successes in Parliament, Prime Minister MacDonald is faced by serious problems in industrial matters, and there is much speculation as to the cause of the successive labor disputes. At the time he assumed office, the railway workers went on strike; this resulted in a partial victory for the men. Then came the dockers' strike, settled mainly through his mediation, in which the laborers gained practically all their demands. On March 21, by the strike of the tramway and omnibus workers, London traffic was entirely disarranged and only a partial settlement had been effected on March 22. There is at present a threat of discontinuing work on the part of some 115,000 shipbuilders and many of allied trades, and unless some compromise is effected there is grave danger of a serious strike on the part of the miners in the middle of April. The latest dispute, that of the tramway employees, was assuming large proportions. Forty thousand men were affected and on the eve of the settlement, there was danger of a sympathetic strike of the workers on the entire underground railway system and the electrified suburban railways. According to the tentative agreement reached between the employers and the labor delegates the men are to receive an immediate increase of six shillings a week in wages and the remaining two shillings demanded by the union is to be left as a fluctuating factor according to the cost of living. Should this arrangement not be agreed upon the parties in the dispute, the Prime Minister would have recourse, according to his own statement, to a proclamation by which he would take over the entire situation and even conduct the traffic lines under Government supervision.

**Ireland.**—Now that the first phase of the Tobin-Dalton "mutiny" seems to have passed, the conflicting parties are mustering force for the military and political struggle

#### *Results of the Mutiny*

that must inevitably arise as a consequence of it. Accurate information indicates that the matter is in a fair way to settlement and contradicts the many exaggerated reports that the Cosgrave Ministry was so weakened that there was a possibility of the dissolution of the Dail and a recourse to the country through a general election. Quite overdrawn, too, have been the rumors of an impending rupture between President Cosgrave and Kevin

O'Higgins, who has been acting as Minister of Defense during Mr. Cosgrave's illness and whose actions in that capacity have not met with his approval. It is quite certain, however, that the Army and the Ministry must undergo some radical reorganization. Mr. Mulcahy and his opponent, Mr. McGrath, have both resigned their portfolios in the Cabinet, and several Deputies sympathetic with Mr. McGrath's stand have followed his lead. The leniency with which the mutineers have been treated has given rise to the suspicion that a strong part of the Government party is favorable to the Tobin-Dalton faction and has taken the view that the outbreak was directed only against Mr. Mulcahy and not in defiance of the Government. Although none of the officers connected with the conspiracy surrendered themselves or their arms prior to the day assigned for that purpose by the Government, namely March 22, no action was taken against them when they later surrendered at their leisure. On March 26, President Cosgrave made an official statement in which he declared that the Free State military position was normal. The total number of officers involved in the mutinous movement, he went on to say, was less than one hundred. About forty officers had resigned and about fifty had absented themselves from their posts. Quoting from the report of General O'Duffy, Chief of Staff, he asserted that army discipline was being maintained and that as far as could then be ascertained the greater part of the munitions taken by the deserters had been returned. The statement of the President gave rise to a vigorous debate in the Dail Eireann. Mr. Johnson, leader of the Labor opposition, took exception to the report that the military conditions were normal. He believed that information concerning the affair was being withheld from the members of the Dail and argued that the offense of the army trying to govern the country was only one degree less heinous than the offense of the Ministry trying to govern through a junta. This was denied later by Mr. Cosgrave, who affirmed that no information was being withheld from the Assembly. Replying for the Government, Mr. O'Higgins stated that the investigation into the conspiracy would be continued until the mutinous officers had done all in their power to undo the harm they had caused; however, he urged the Dail to agree that while there should be no question of arrest or court-martial the mutinous officers should not be reinstated in their positions. The Government is thus placed in a very delicate position and on its decision in the crisis depends its continuance in power.

The boundary dispute, ever a matter of keen interest, is still in abeyance. At the opening of the fourth session of the Northern Ireland Parliament, Lord Abercorn, Governor of Northern Ireland, in his speech from the throne, declared that the conferences which were to be held in London between the Free State and Ulster represen-

#### *Delay of the Boundary Settlement*

tatives were postponed because of the illness of Sir James Craig. Ulster grows in its determination to avoid all settlement of the matter by compromise. As pointed out in the London *Observer*, the difficulty "lies precisely in this, that neither Government is strong enough to concede one inch; and the British Government is not strong enough to decide the matter—nor even to decide that it cannot decide it." With Ulster still asserting that it is not bound by the Anglo-Irish Treaty in the settlement of the boundary, and the Free State Government demanding that the British Government fulfil its part of the treaty by forcing a solution, the London Government is placed in an embarrassing situation. However, the ultimate solution must rest with the British authorities who, according to the terms of the agreement, must set up a Commission, should the conference fail, to determine the wish of the inhabitants in the disputed area and bring about the transfer.

Rome.—The week of March 24 was marked in Rome by ceremonies of great, and, in some ways, unprecedented splendor. On Monday, March 24, was held the so called

*The New  
American  
Cardinals*

secret consistory, at which, with the consent of the Cardinals, Archbishops Hayes and Mundelein were nominated to the Sacred College. Messengers then bore the announcement of the nomination to Archbishop Hayes at the American College, and to Archbishop Mundelein at the Urban College of Propaganda. The ceremonies attendant on this and succeeding parts of the gorgeous spectacle were reported by the American press with remarkable fidelity, sympathy and accuracy. In what was made public of the Pope's address at the secret consistory, the Holy Father dwelt on the devoted welcome with which the French clergy and people had received his recent decision on the diocesan associations; on the slight amelioration he saw in affairs of religion on the continent; on progress in missionary countries and on the Vatican missionary exhibition next year, the Year of Jubilee; and on his personal hope that the world was coming round to his own program, "The Peace of Christ in the Kingdom of Christ." He stated that his action in raising two Americans to the Cardinalate was due to his desire to recognize the "historical and epic wave of charity," by which America had come to the aid of the distressed in all parts of Europe. Speaking of the "brothers more favored by Divine Providence," he said:

Our heart is touched, and at the same time exalted toward God, thinking of and beholding their magnificent acts of filial piety and fraternal charity. We find pleasure in expressing to them from this exalted place, in this distinguished assembly, a fervent declaration of our gratitude, that of a father who feels himself much indebted on behalf of his suffering children.

As soon as we had lifted our voice to ask for help for the starving children of Russia, the episcopacy, clergy and people of the United States answered with promptness, enthusiasm and generosity which placed them, and ever since has maintained them,

in the front rank of this new crusade of charity.

We feel, however, that something would be wanting in this expression of gratitude if special mention were not made of the position and part which the United States of America took and maintained in this concourse of charity.

This beneficence, shown everywhere and by all, continued for a long time; we can say that it even still continues, though gradually reduced in proportion as the days advanced in which the need diminished.

Later we intimated that fresh miseries and necessities had arisen in various parts of the world. It was only an intimation, as, indeed, discretion counseled, but it was sufficient to enkindle again everywhere fresh ardor to bestow money and material according to the varying possibilities.

The slight intimation was sufficient to move the hierarchy, clergy and people, not only to maintain their primacy, but to push forward and upward, so they are seen to excel even the grand and wonderful deeds of charity they had previously performed.

When on March 26 the Pope conferred the minor insignia on the new Cardinals, he returned to the same subject, in words reprinted on the editorial page. On March 27, occurred the ceremony of conferring the red hat, most striking symbol of the Cardinalate. This ceremony had in it something of the unusual, in that it took place, not in the consistorial hall over the atrium of St. Peter's, but in St. Peter's itself, where it was witnessed by more than ten thousand people, of whom a large part were Americans. Here again the warmth of feeling and admiration for the American people, with which the Pope is animated, made themselves heard. This ceremony is the most gorgeous of all, because it is attended by the whole Papal court and corps of ambassadors, before an immense throng of people, through whom the Pope is borne in state. Cardinal Gasparri afterward made the following statement to the Associated Press:

The Holy Father, in raising two eminent members of the American hierarchy to the dignity of the Cardinalate, has had in mind not only the personal merits of the new Cardinals, but also the generous activities of the great American people on behalf of the suffering peoples of the world, thus promoting a spirit of peace and fraternal good will among the nations.

The titular church of Cardinal Hayes is that of Santa Maria in Via Lata, and of Cardinal Mundelein that of Santa Maria del Popolo. By receiving these titles the Cardinals become in a special sense members of the clergy of the city of Rome.

For the next issue of AMERICA Princess E. M. Almedingen writes a most interesting personal sketch of Mgr. Budkiewicz, the Russian prelate who was put to death last year by the Bolsheviks.

Mr. Floyd Keeler contributes a paper on the condition of Catholic education in the Orient, a topic in which all zealous Catholics are greatly interested.

The Rev. David McAstocker, a missionary among our Indians, writes appealingly for more spiritual aid for the red men.



## Canterbury and Malines

WILFRID PARSONS, S.J.

**I**N his Lenten pastoral just received His Eminence Cardinal Bourne, Archbishop of Westminster, has written the last chapter in the discussion about the famous "conversations of Malines." This chapter rounds out the story of a momentous movement. First the Archbishop of Canterbury, Dr. Davidson, announced to a startled world that conversations were going on between representatives of the Anglican church and members of the Catholic Church under the presidency of Cardinal Mercier. The sensation was immediate. People talked of "negotiations," and speculated on the chances of England again uniting with Rome. The excitement calmed later when the Archbishop explained that the talks had not reached the stage of negotiations. But the controversy went on, and in the heat of discussion ugly words were spoken. Then Cardinal Mercier addressed a letter to his clergy. In this letter he gave the true story of the conferences, and exposed his own position in the matter. To the careful reader this letter seemed to hint at certain disagreements of procedure between his Eminence and English Catholics. Now the leader of the English Catholics in a dignified official way puts the world right on this point, and at the same time explains dispassionately the conditions of the union of Christendom.

Most of what has been written about this series of incidents, both in this country and in England, suffers from this serious defect, that it is only partial; it fails to take into account at one and the same time all the different elements involved, all the attitudes of all the parties to the dispute. It is opportune therefore to make a calm and complete analysis of the whole field.

There are, broadly, three parties to the discussion, the Catholics, the Anglicans, and the non-conforming Protestants. Among Catholics there is only one stand on doctrine, whether at Malines or at Westminster, but certain differences as to procedure. Among Anglicans there are widely differing viewpoints on doctrine and severe conflict as to procedure. The Protestants, far apart on doctrine and on procedure, have little in common with the other two parties, except, among some of them, a certain vague desire for the union of Christendom. The greater number of Protestants in England and America have been frankly hostile to any parleying with Rome.

Both Cardinal Mercier and Cardinal Bourne set forth clearly the conditions on which the union of Christendom is possible, the former in passing and the latter of set purpose. The English Cardinal nails the Catholic standard to the mast: "The sole basis of union which is in conformity with the will of Christ—namely, the frank and

complete acceptance of Divinely revealed truth." Before going into any details about what would be the polity and administration of the Church in England after union is effected, this first point must be cleared up. This applies both to individuals and to groups. It does not seem to be a very difficult first step to take. Every honest Christian must be presumed to wish to accept frankly and completely all that God has revealed. The Cardinal then goes on to explain what in this matter has been revealed by God and in the first place puts what he rightly calls "the fundamental doctrine of the Catholic Church." This is that the Church of Christ must necessarily be *one* and that "it must show forth in its life and history the realization of the promises which Christ made to His Church." After stating what all must admit, that no Church even claims the realization of those promises except the Holy Catholic Apostolic Church, with its center in Rome, he puts the second equally important Revelation: "To that Church, both in its episcopal hierarchy as a whole, and in its visible head, the successors of St. Peter, personally, there has been granted the gift of infallibility, whereby it has Divine assurance of protection against error, if and when they proclaim to all the Faithful that any doctrine is to be held as part of the Faith revealed by Jesus Christ." To belong to this Church is the ordinary means established by Christ whereby men may save their souls.

The Anglican position on these questions is far from being so clear and definite. On doctrine, on liturgy, on all matters except administration, there are at least three well defined divisions, called roughly Low, Broad and High Church. Low or evangelical churchmen differ hardly at all from the bulk of ordinary Protestants who accept an episcopal administration. Broad churchmen are mostly Modernists, followers of German rationalist higher criticism, and of Kant in philosophy. High churchmen are more or less "Roman" in tendency and include men who are in one or other of the stages through which Newman went on his way to conversion. The number of these latter is hard to gage, but is constantly growing. But the whole number of Anglicans, High, Broad and Low, is certainly far less than half the total population of England. Those who took part in the Malines conversations are all drawn from the so called Anglo-Catholic faction of the High Church section of the Anglican church. They are a minority in a minority party in a minority church. Thus is cleared up a first misunderstanding which existed in this country and on the continent, but never in England. The Protestant viewpoint, which represents the majority of church membership in England,

is not represented in the movement at all, but it is one which must not be overlooked when dealing with England as a whole. These non-conformist churches are hostile to any such conversations as those of Malines, though individual conversions are constantly taking place from among their number.

There are certain other pitfalls which Catholics must avoid in thinking about this whole matter. They are to be found in the words "reunion," "corporate reunion," "Anglican schism" and so forth. These dangers have been ably set forth time and again by Father Keating, S.J., in the *London Month*. There is a heresy, held by many Anglicans, that the Catholic Church is as a fact divided, that it lost its Catholicity in the sixteenth century, and that the problem of "reunion" consists in putting together the pieces again, and thus regaining for the Church its Catholicity. The historical fact is, of course, that the Anglican Church was formed by men who left the Catholic Church through heresy, and formed a new church *outside the Catholic Church*, which new church has remained outside the Catholic Church ever since. This is not a "claim" of "Roman Catholics," but plain patent fact. The Catholic Church never disappeared in England, though much reduced in numbers. Its successors, and the successors of the medieval Catholic Church in England, are those who are united with the hierarchy which has as its head Cardinal Bourne, and is united as always with Rome. Neither is the Anglican Church a mere schism, and to call it such, as does a writer in the *Osservatore Romano*, March 6, 1924, is to speak inaccurately. Other Catholics on the continent, especially the Abbé Portal, a French priest, have been offenders on this score. Whatever be the motives of charity which prompt M. Portal, the cause of truth will never be served by overlooking facts when those facts must be faced. To speak of "corporate reunion," as if Anglicanism as a whole, could, or even would, ever "reunite" with Rome as an integral church once separated from Rome, is to overlook the facts.

Painful as it is to repeat these hard sayings, there is something yet more painful to record. Catholics in England have never ceased to try to make clear to their fellow-Englishmen, and to their fellow-Catholics on the continent, what is, and must necessarily be, the stand of the Church in these particular circumstances. They have had small thanks for their pains. In both England and on the continent, there have been accusations, both open and veiled, that their motives are not pure. These accusations have ranged all the way from the one that they wrongly prefer individual conversions to conversions on a large scale, to those which accuse them of fear for their position if England is converted, or of jealousy that a foreigner should do what they have not been able or willing to do. The last accusation is the most preposterous, and can be dealt with summarily. To make such a charge against zealous workers in God's vineyard is to

condemn the accuser himself. To the charge of fear, Cardinal Bourne makes this noble and all-sufficient reply: "there is no sacrifice of place or position that we are not prepared to make in order to attain so great an end [as the restoration of England to the unity of Christendom]; there is not a Bishop amongst us who would not gladly resign his see and retire into complete obscurity if thereby England could again be Catholic."

On the matter of the expediency of individual versus group-conversions, there is much confusion. The *Tablet* makes the pertinent remark that during the two years that these conversations have been going on at Malines, other countless conversations have been going on in Catholic presbyteries all over the land between inquiring Englishmen and Catholic priests. While nothing came of Malines, these other conversations produced in the same space of time nearly 30,000 conversions. Cardinal Mercier took much space to prove that those critics are wrong who condemn the group system in favor of the individual conversion. As the *Month* remarks, "our whole religious object is to convert our fellow-countrymen and women to the true Faith; if they come in groups, so much the better, granted that they have been adequately instructed; the more groups and the larger they are, the more pleased we shall be." Who could have been so foolish as to tell His Eminence that English Catholics held otherwise? If the Malines conversations had produced, or even yet produce, large numbers of conversions, who would rejoice more than those who are working in England for that very end? The only protest was against those who held a false notion of the situation in the Anglican Church, and, apparently, of the nature of the Catholic Church itself.

Catholics in America will find their hearts large enough to embrace in equal sympathy all parties: those who like Cardinal Mercier made a gallant attempt to win back England for the Faith; those who in England are bearing the heat and burden of the day in the Lord's vineyard; those who are struggling on their toilsome and painful way to the vision of the truth. Their constant prayer is that our Lady's Dowry may once more be found united to the Mother of all the Churches.

## An Ancient Mass-Relic

JOSEPH HUSSLEIN, S.J.

A DESCRIPTIVE outline of the "Antioch Chalice" and a brief history of its discovery were given in *AMERICA* for February 3, 1917. Since that time many articles on this subject have appeared in popular and scientific journals. Moreover, the public has been familiarized with the sacred vessel through photographic reproductions. The inner cup of the chalice, plain and unfinished, was already a highly venerated relic when the outer shell of open silver work was made. Small tokens had evidently been cut from it by the early Christians. The



main design of the outer holder, or reliquary as I may call it, consists of twelve artistically sculptured vines rising in pairs of two from a ground line. Between the graceful loops of these vines are twelve seated figures, two of them representations of Christ.

From the many Eucharistic symbols covering the chalice there can be no doubt whatsoever that it was connected with the Holy Sacrifice of the Mass. That it is the earliest relic of Christian art, that it goes back to the days of the Apostles, that in brief it can be claimed to be of first-century origin, these are the points to be proved before we can fully avail ourselves of the immense and many-sided apologetic value which this treasure possesses for the Church. They are the points that I hope to make clear in the present article.

For years to come the Antioch Chalice will probably occupy a unique position and engage the attention of the best intellects in many lines of study and research. The publication, in two most elaborate volumes, of "The Great Chalice of Antioch" (Kouchakji Frères, New York), by Dr. Gustavus A. Eisen, has at the present moment stirred up renewed interest in the scientific world. It is doubtful whether any individual object of art or sacred relic was ever studied with the singleness of purpose which Dr. Eisen brought to bear upon his researches for more than eight years, and as yet his labors are far from ended. But it is not with a review of his volumes that I am here concerned, nor with his interpretation of early Christian symbols, concerning which we may wish to differ from him, but with the antiquity of the chalice itself. It is here, I may add, that he has rendered invaluable service, as also in his efforts to identify the figures on the chalice. No less gratitude is due to the tireless devotion shown by a younger member of the Syrian firm of Kouchakji Frères, New York, Paris and Aleppo. To these men the Antioch Chalice is the most precious treasure ever rescued from the dust of ages.

The question of the genuineness of this relic need not delay us. No one has doubted this fact, and physical evidence exists in the complete crystallization of the silver matrix, due to burial underground for probably 1,500 years. Its production in modern times is therefore excluded. The Middle Ages and the Byzantine period are eliminated by the purely classic style of the chalice. Some relation might perhaps be urged with the art of the fourth-century sarcophagi, but the chalices of this period are vastly different in style from the one under consideration. Moreover, the reasons I shall give for a first-century origin must further exclude such a possibility. Naturally, the art of the catacombs calls for special consideration. Although the workmanship of the chalice is of an earlier date than the catacombs, yet we have here certain points of contact which I shall immediately note. Dr. Eisen himself attributes the sculpture of the chalice to the Augustan and Tiberian art period and the related schools.

To begin with, no one familiar with Wilpert's reproductions of catacomb paintings, or still better, with the even more valuable pictures of St. Peter and St. Paul recently found in the underground chapel in Viale Manzoni, can fail to recognize at once the features of St. Peter on the Antioch Chalice. The catacomb-pictures are accepted as true traditional representations of the Prince of the Apostles. But in the picture on the chalice, which confirms this conclusion, we realize that we have now to do with more than a mere tradition, that here indeed is an authentic portrait, the work of a contemporary.

The same is true of all the Apostles and Evangelists whose portraits can still be recognized upon this relic. They are not types, but individuals. Their temperament, their character, their most minute peculiarities are caught by the artist and expressed with consummate skill. Standing before them we feel that we are living in Apostolic times. From the plainly carved sandals to the distinctively arranged hair, these figures are without sameness or repetition. Each discloses its own marked traits, so far as the ravages of time have left them discernible. In each we behold a unique personality, always dignified and noble, yet the heads of these figures are but one centimeter in height. "Here," we are forced to exclaim, "is the work of a man who saw what he pictured!" Naturally, such could not be the characteristics of the catacomb art. Sculpture, moreover, was practically impossible there. But a striking example to prove that the Antioch Chalice precedes the age of the catacombs is found in the garments assigned to Christ and His Apostles.

Years before the discovery of this chalice Walter Lowrie, in his "Monuments of the Early Church," stated that the toga can have but slight claim upon our notice in Christian art. "In the pictures of the catacombs," he said, "the toga has hitherto been recognized in but one instance" (p. 403). Yet all the figures on the chalice are robed in the toga, draped most artistically and with infinite variety by an artist clearly familiar with it. The toga is not found on the catacomb-figures because it had entirely gone out of popular use by that time. Dr. Eisen, too, points out that all early representations of Christ and His Apostles previously seen "show them in the pallium, while later ones show them in the tunic or in various other garbs, more or less resembling the Oriental dress of today." The toga, in brief, is found on the chalice because this work of classic Greek sculpture had been completed when that garment was still in common use, that is, before the close of the first century.

Upon the famous Augustus cup, which is part of the Boscoreale treasure of Baron Rothschild in Paris and was previously regarded as the finest piece of silver work in the world, we find exactly the same arrangement and use of the toga as on our chalice. In fact, the very *leit-motif*, as we may say, of the Antioch Chalice is the same as in this Augustan sculpture, whose date no one will

question. To the two images of Augustus, as a youth and a mature man, correspond the figures of the youthful and mature Christ upon the chalice, each the center of a group. Other similarities might be noted here, such as the resemblance of the chalice, in the style of its ornamentation, to the Aretine and green glazed pottery of the early Empire, or to the distinctive first-century details in the sculpturing of the grape vine, all showing that the artist, although highly original, was yet the child of his time, a time definitely preceding the close of the first century.

This is plain from the very shape of the chalice, which cannot be duplicated at any later period. We have here an egg-shaped inner cup, of a form commonly enough in use as a drinking vessel during the Augustan age and the period immediately preceding the Christian era. It is enclosed in an artistic outer cup of the same shape, with an exceedingly narrow stem by which it could not have been held, and an almost perilously small solid disk for its footstand. With the introduction of blown glass, towards the end of the first century, this form was no longer safe or practical and so quickly passed out of use, beautiful though it was in itself. Dr. Eisen, in his extensive research, found many similar cups in our museums, but none later than the first century. Among them may be mentioned the two Morgan silver cups in the Metropolitan, the famous Boscoreale cups in Paris, some silver cups in the Naples Museum, and a chalice pictured in a Pompeiian wall painting. In this last instance we behold the same small spherical *nodus* seen also on the narrow stem of the Antioch Chalice. A bowl similar to our chalice is further depicted on the Arch of Titus.

Everything confirms, nothing, so far as I am aware, refutes the claim of a first-century origin for our relic. A mass of evidence might still be adduced, but I shall confine myself to one minute particular that made an overwhelming impression upon me when first it was brought to my notice by Dr. Eisen himself. It was almost as if the old Greek artist with his own hand had engraved

on his work the date of its completion, and I had just discovered it.

Studying the chalice under intense light and magnification it is possible to trace a phylactery wound around the right arm and hand of two of the figures. We have here the arm-phylactery worn at prayer by orthodox Jews. Connected with it is the small box containing the inscription. This can be seen fastened at the elbow of one of the two figures wearing the phylactery. What is still more significant is the fact that the figure in question is precisely the one that for good reason has been identified as St. Matthew. This Evangelist who addressed himself primarily to the Jews and the Hebrew Christians would naturally have been one of the last to lay aside the phylactery, if for no other reason than consideration for his Jewish converts. This practise, which was not to be imposed as an obligation upon the Christians, may most probably have continued for a short time in the Hebrew Christian communities, precisely as the Sabbath was still observed there when the Sunday had been introduced elsewhere in the Church. It was only the ostentatious display of the phylacteries by the Pharisees that Our Lord condemned.

The value of this argument for the early origin of the chalice consists in the fact that there were then no archaizing tendencies in art. Men did not consciously insert into their work the odds and ends of archeological lore. That is distinctive of modern art. The sculptor of the chalice portrayed what he saw according to the art of his day. The carving of an almost microscopic phylactery on the arm of any Christian, and especially of an Apostle, would have been unthinkable on the part of any later artist.

An abundance of other evidence remains for the first-century workmanship of the Antioch Chalice, but enough has been given here. The conclusions that must follow from the acceptance of the date, even as here laid down in the broadest way, may be vaster than we can yet surmise, but one thing is certain, they will all gloriously confirm the Faith we hold, although they may add largely indeed to our historic knowledge of early Christianity.

## Claver Clubs in Operation

WILLIAM H. MARKOE, S.J.

AS described in a previous article in AMERICA, August 4, 1923, a Claver Club is merely a committee in a unit of the Catholic Students' Mission Crusade which makes its specialty the furthering of the interests of the colored missions in the United States. Or it is a section of a Sodality or of any other society of men or women, boys or girls. Or lastly, it is an independent group organized in any parish or school to assist in the conversion of the Negro. The sole requisite which allows any three

or more persons to be officially constituted as a Claver Club is a single subscription for *Our Colored Missions* published at 1 Madison Avenue, New York City.

Claver Clubs are already flourishing in various parts of the country. In this paper I shall merely describe the excellent work done during the past five months by several St. Louis Clubs. As is usually the case, these organizations felt inspired to do more than merely subscribe for *Our Colored Missions*. Even financial contributions to



the cause of the Negro apostolate did not satisfy them. They desired to render a more personal service for the salvation of the city's 90,000 colored people languishing in the darkness of spiritual desolation. Accordingly last fall one of the Clubs secured permission to open a catechetical center in the basement chapel of old St. Joseph's Church. Handbills announcing the daring venture were printed and given to colored Catholics to be distributed among the Negro population of the adjacent neighborhood. The following Sunday sixteen people, men, women and children came to the chapel to find out what kind of a new species of "colored man's friend" had appeared on the scene. They made a great discovery. Nearly without exception they said that they had always believed in the Catholic Church, but never knew before that they would be allowed inside of one, much less that they could actually join the Church as real members of the congregation. Every effort was made to disillusion them on this point and so they finally went home happy if not fully convinced. They must have announced the glad tidings throughout the neighborhood, for on the following Sunday thirty-five people came. Children and adults were divided into classes and regular instructions were begun. This was followed by a short exhortation and Benediction of the Blessed Sacrament. Colored altar-boys were in the sanctuary. The next Sunday forty Negroes came, then sixty, then eighty, then one hundred and fifteen, and finally one hundred and sixty, and the chapel would hold no more. The new congregation was evenly divided between adults and children. There were as many specimens of fullgrown manhood as there were of womanhood. Sisters had to be procured to help teach the many children. Catholic colored women were also enlisted in the work, several of them being public school teachers.

The next step was to open a sewing school for the girls on Saturday afternoon and a recreation center for the boys, with special instruction classes on Wednesdays for boys and girls preparing for Baptism. Adults preparing for the Sacrament came to the pastor for instruction in the evenings. After two months five adults were received into the Church and the first group of thirteen children was baptized. A Sister was then appointed to assist with the newly baptized at the Sunday Mass, and first Communion classes were begun.

All this activity was merely a beginning. The colored district of St. Louis is miles in extent. Lost sheep living in other parts had to be provided for. A new center was opened in the chapel of the Helpers of the Holy Souls, about three miles west of St. Joseph's Church. This was to meet the needs of the more aristocratic Negroes living in that neighborhood. The Sisters themselves opened this mission with the help of a Claver Club. After due preparation colored people are being baptized there nearly every Sunday. The method of procedure is the same as at St. Joseph's.

Another Club started a similar center at St. Nicholas

Church midway between the last two named missions. The third Sunday more than one hundred and fifteen Negroes reported at this church for instruction. More Sisters were inducted into the work. Another sewing school was established. A recreation center is conducted in the church hall on Thursdays by colored public school teachers. A boys' club meets every Saturday morning. A colored choir has been organized. A special Mass for the newly baptized is celebrated at which colored altar-boys serve the priest, and a council of the Knights of Peter Claver is being formed. Evening instruction classes for adults are held every Wednesday night and a catechumens' class for children every Wednesday afternoon. A kindergarten for children under seven years of age has also been opened where more than fifty little tots are cared for all day and are given a noon-day lunch. This has proved a great blessing not only to the children, but to their parents who have to work throughout the day. During Christmas week an entertainment was given for the colored people at this mission and more than one thousand poor people thronged the church hall and every other available place where standing room could be found.

Before long such large numbers were coming to the original mission at St. Joseph's that a new center had to be opened to care for the overflow. This was started at St. Patrick's Church nearly a mile east of St. Joseph's. The first Sunday seventy-five people came and the mission has been growing steadily ever since. More than 500 came for the Christmas celebration, which proved a great success.

A new Claver Club has recently begun to work for the non-Catholics living near St. Elizabeth's colored Catholic Church on Pine Street. With the consent of the beloved pastor, Father Joseph P. Lynam, S.J., without whose zealous cooperation none of the above mentioned activities could have been realized, classes have been opened for colored people seeking a knowledge of the true Faith. Here, as at the other centers, the beginning has been modest but the work is growing apace. A sewing school has already been started and in view of the large numbers reporting every Sunday for instruction baptisms will soon begin to be realized.

To sum up, during the past five months, through the instrumentality of the Claver Clubs of St. Louis, more than 200 Negroes have been baptized and at present the average numbers of Baptisms every week is about eighteen. More than fifty newly baptized children have been placed in St. Elizabeth's Catholic School, so ably conducted by the Sisters of the Blessed Sacrament. A larger school building is already imperative. More than a hundred children and grown people have made their first Communion. All attend Mass regularly on Sunday. Four sewing schools are being conducted, three recreation centers, four special instruction classes during the week, and one kindergarten. Where a few months ago a priest

could walk through the colored sections of the city without recognition, he may now stroll through these various streets for miles and he will be friendly accosted by the awakening Negro population, which is beginning to appreciate what the Catholic Church stands for in the solution of the race problem. The principal Negro newspaper in the city carries weekly accounts of the activities of the various Claver Clubs and is quite fair in its treatment of things Catholic.

Most important of all, the members of the Claver Clubs themselves have come to know the colored people better and to realize in a better way how easily a mutual understanding between the two races can be reached through the gentle influence of religion. Each Claver Club is a little inter-racial commission in daily practical operation. Increase their number throughout the United States and they should prove the solution of the race problem. If all Claver Clubs cannot accomplish as much as those of St. Louis, they can at least subscribe for *Our Colored Missions* and pray for the conversion of the Negro. Wanted, one thousand Claver Clubs for America.

## A Precious Legacy

FLOYD KEELER

WHILE the press of the nation has been acclaiming the honor done to two of America's foremost prelates in their elevation to the purple, a less widely heralded, but none the less important display of Rome's confidence in American Catholicism has taken place on the other side of the world. Not only the creation of the Prefecture Apostolic of Kongmoon in South China, which has been given to the Catholic Foreign Mission Society of America but the fact that this prefecture includes the famous shrine of Sancian Island proclaims this confidence and should make us proud of the favor thus shown. His Eminence Cardinal Van Rossum, Prefect of Propaganda, in conveying the news officially to Maryknoll's Superior writes:

It is the good fortune of your Society to be chosen to take over the spiritual care of this island, and this Sacred Congregation, entrusting it to you as a sacred thing, has confidence that your Society will appreciate the importance of such a sanctuary.

I am sure, therefore, that you will be pleased with this evidence of good will shown you by the Sacred Congregation of Propaganda, and that it will serve to stimulate the Fathers of your Society to dedicate themselves with all zeal to the conversion of China.

And, lest some may say: "What is Sancian Island and why is it important?" allow me briefly to call attention to its history and the claims it has upon our veneration and devotion. In the year 1552 that most zealous and most apostolic of missionaries, St. Francis Xavier, set sail from the Empire of Japan and was landed on Sancian, a small island almost opposite the Portuguese city of Macao, and some twelve miles off the South-China coast.

It had been no easy task to effect an entrance into the conservative old land of China, but Xavier, consumed with that thirst for souls which always distinguished him, and spurred on by the evidences of God's grace working through him in the work he had accomplished in India and Japan, was moved to attempt to inaugurate a mission in this largest and richest of fields. But sometimes even the saints are not given the privilege of knowing the means which God will use to accomplish His ends. Xavier was worn out with the almost superhuman labors of his apostolate, the weather was unfavorable for attempting the trip across the choppy sea in an open boat, and the probable reception awaiting him on the other side, did he succeed in making the journey, made caution necessary. Accordingly he awaited an opportunity but that opportunity never came. He fell sick of a fever which his Chinese attendants could do nothing to allay, and if tradition tells us truly, he breathed his last on a hill looking towards that land which he so longed to enter but whose evangelization he must needs leave to others. And now the continuation of Xavier's work on Sancian and on the coast nearby is entrusted to a band of American priests. What a thrill should that bring to us, and what an opportunity does it present! The Cardinal Prefect of Propaganda has expressed his confidence that the Society to which Sancian is allotted "will appreciate the importance of such a sanctuary." Maryknoll does appreciate it, but are our people generally so minded?

Look at your map of China and observe Sancian, its size and position. You may find it written San Chuen or St. John, the two former apparently being Orientalizations of the last. It is about fifteen or twenty miles long and about one-third as wide. It lies within an easy distance of Hong Kong and is almost at Macao; from it nearly every portion of the new prefecture is readily reached, and it therefore offers an excellent situation for a strong work. There are now about 10,000 inhabitants, a little over 1,000 of whom are Catholics. There are three churches, served just now by a Chinese priest to whose assistance a Maryknoller has recently gone. One of the churches, that of the shrine itself, erected at the harbor near the spot where the great cross proclaims the entrance into life of Sancian's first missionary, could readily be repaired and enlarged and made an adequate testimony to the Faith of us in America, who owe so much to that same Faith which St. Francis died that China might have, and who, in so many instances owe our knowledge of that Faith to his fellow-religious of the Society of Jesus. This is one thing that Americans who hold St. Francis Xavier in honor might do. Another much needed expansion is the formation of a Catholic high school, where promising youths, both from the island and from the mainland might be educated in this quiet, secluded spot and made into better leaders for their people. It does not require a great deal of imagination to see growing out of such a beginning a great Catholic



University of South China, offering higher education to all who could profit by it, training them in the arts and sciences and with a seminary for native priests attached to it. The position of Sancian offers that combination of accessibility and remoteness which is essential to the well-being of such an enterprise. Endowments making such a work possible are among the benefactions which might come from America. The high school would form a nucleus of such an establishment, and if a community of teaching Brothers could be found and financed who

would take charge of it, it could very soon be under way. We are making history rapidly these days. American Catholicism is coming to the fore in every direction. Rome is showing her appreciation and American Catholics will not be lacking in their response to that display of confidence. The custody of Sancian Island is a precious legacy, and its being granted to Americans calls for a greatly augmented interest on our part in carrying Christ to China, in completing the work which God, preventing St. Francis from effecting, has left to us.

## War After the War

ELBRIDGE COLBY

**I**N a volume which was widely and sensationally reviewed in the daily papers, Colonel J. F. C. Fuller of the British Army has, under the title of "The Reformation of War," told what he believes the next war will be. He has pointed out that the last conflict, which was termed "the war that will end war," has left its heritage of hate and dissatisfaction, and believes that more wars are inevitable.

The task this gentleman of His Majesty's army has set himself is carried out in a manner quite unlike the romancing of Jules Verne. He grants simply that the recent war was a brutal and unnecessarily bloody affair. He says that if the next great war comes even as soon as 1950 it will demonstrate a smoothness of operation and a perfection of system that will make the World War of 1914-1918 appear primeval and crude by comparison. He attributes the change to more intelligent applications of scientific knowledge to warfare and to more intellectual reasoning as to the purposes and methods of war.

I shall not attempt to write a critique of his book. I shall not try to review it here. But I shall endeavor to tell something of the present aspects of war in the world today as they should be seen, leaning rather heavily at times upon incidents cited by the British Colonel, and also drawing other apposite examples from other sources.

"The principles of war are eternal," say the strategists, "and only applications vary." And so they study the past. But what has the past to teach? Moltke, who moved against the French so rapidly and effectively in 1870, employing to the utmost and for the first time in history extensively the newly discovered telegraph and railways, aids which science had brought to the warriors, looked back upon the American Civil War of 1861-1865 and contemptuously said: "Two armed mobs chasing each other around the country, from which nothing can be learned!" Raising troops only as they were needed and fitting them for battle principally on the field of battle itself, training commanders like Grant in the costly school of experience in action at the expense of wasted time and

wasted lives, the Civil War taught exactly how things should not be done in an almost innumerable variety of instances. And then the World War of 1914-1918. After the first period of maneuver, marked by the splendid operations of Ludendorff around Tannenberg, and the failure of the German thrust into France, the combatants went to school on the field of battle. They learned entrenching. They attempted offensives and failed to penetrate sufficiently to break through prepared positions. Then they went crazy over artillery, and thought to smother hostile opposition by weeks of preliminary bombardment, only to find that the shells they had sent over to annihilate the enemy had so completely destroyed roads and shattered terrain that their weighty supply trains could not proceed to push the advantage home. Then they multiplied machine guns; they invented organization for attack and defense in depth; they tried out the preliminary withdrawal from forward lines when an attack started against them; they experimented with tanks, and pill-boxes, and camouflage, and surprise attacks without bombardments; attempted to disorganize the enemy administration and supply by sending bombing squadrons over the lines; they sought under the pretext of reprisals, to weaken the enemy civilian morale by bombing his residential and manufacturing districts with explosives and with propaganda leaflets; in short they dragged the long war out until the growing numbers of American troops presented a decided advantage to one side and the freshness and the vigor of those reckless but relatively untrained lads from the United States brought victory to the Allied Command. And all the while the war of attrition was going on. All the while the "iron ring" was trying to starve Germany out. All the while the lives of soldiers were expended on the battlefield in a brutal and bitter struggle. If in a future war we could avoid any of the protracted agonies of the American Civil War, or avoid any of the unnecessary months of the World War, a notable advancement might be made.

Many years ago, in fact as early as 1861, a much-

maligned, and not exceptionally competent general in the Army of the United States, remarked:

The purpose of ordinary war is to conquer peace, and make a treaty on advantageous terms. In this contest it has become necessary to crush a population sufficiently numerous, intelligent, and warlike to constitute a nation. We have not only to defeat their armed and organized forces in the field, but to display such an overwhelming strength as will convince all our antagonists, especially those of the governing class, of the utter impossibility of resistance.

Suppose we scrutinize this point of view. "The purpose of war is to make a treaty on advantageous terms." Absolutely true. A nation has desires, either designs on territory, or rights it wishes to uphold for itself. Its diplomats take the matter up. Discussions and notes lead nowhere. An ultimatum ensues. War follows. The object of the war is to support the wish of the nation. The armies take the field to bend the hostile will to the will of their own Government. There was a time when a few victories by armies in the field could accomplish this result, like the victories of Washington and Gates and Greene, like the victories of Marlborough and Wolfe and Napoleon. The rulers would find themselves deprived of their fighting forces and would acquiesce in the enemy's policy. To strike at the army, to achieve the "tactical annihilation" of the enemy's army, which tactical authorities tell us is the object of the battle, to sweep it from the field was the means of destroying the hostile will. But you cannot sweep modern armies in great modern wars from the field so easily as you could the small professional armies of the eighteenth century. By 1871 the military men had seen how even a Sedan would not bring a nation to its knees; the entire country must be subdued, not necessarily conquered, but subdued.

The character of modern representative and democratic governments makes the will of the nation practically synonymous with the will of the people. The soldiers of the past have overlooked this fact. They have sought the "tactical annihilation" of the enemy army—not necessarily sought to kill or destroy it, for there is a great difference between "annihilation" and "tactical annihilation" and have gradually settled down to wearing it out by sniping off individuals here and there, and by killing soldiers by the thousands in offensives to "limited objectives." What they have really been trying to do has been to worm their way gradually through the field forces and to attack the national will of their opponents by merely indirect means. Yet casualty lists are sometimes as inspiring as they are depressing. They sometimes create enthusiasm in the national cause instead of depression, as many a recruiting officer in London has testified. Instead of being at fault solely on account of its indirection of method, the strategy has perhaps been at fault because it was impossible of successful achievement, or at least impossible without enormous unnecessary loss of lives. Why do the strategists not strike immediately at the ones who make the war, instead of at those who wage it? Why

do they not strike straight at the will of the hostile government itself, instead of wasting their time on the inoffensive soldiers at the front? That is the quickest and the least bloody way to "make peace on advantageous terms." That is the way to convince them "of the utter impossibility of resistance." And Colonel Fuller, with technical skill and scientific prediction tells how this may be done in the future without even bothering to "defeat their armed and organized forces in the field" as McClellan thought would be necessary with the Confederacy, as the Prussians in 1870-1871 did before they found they had to besiege Paris and occupy large portions of France. The Colonel foresees huge submarines that will pass under a hostile fleet carrying troops and tanks; he foresees tanks that will speed around hostile armies through clouds of smoke and attack the legislators in session; he foresees aircraft that will carry huge bodies of men and chemicals to stupefy or temporarily incapacitate, the population; he foresees tanks that will go in submarines, or even under the waves like submarines and land on hostile shores; he foresees raiders paralyzing industry in the heart of a nation with laughing gas or tear gas and threatening with more deadly toxics if the stubborn will does not bow before the invader. An American chemist predicts the use of soporific gases that will accomplish the same ends. An English scientist predicts electrical means of stopping every electrical instrument, and so the possibilities accumulate.

The warfare of the future may be directed at people previously deemed non-combatants, but its means and measures of bringing them to reason amicably need not be horrible or brutal or bloody. All of this is part of the vision of the future which the British Colonel has. When H. G. Wells grew fantastic about a future war in the air, he saw only destruction and terror; New York in ruins and so on. When the military gentleman gazes into the crystal glass, guided by his intelligence and a reasoning imagination instead of by fantastic Socialistic alarms, he sees a finer, a cleaner, a fitter type of war for intelligent men.

## COMMUNICATIONS

*The editors are not responsible for opinions expressed in this department.*

### Historic Aspects of the "American Consistory"

*To the Editor of AMERICA:*

Popular acclaim has given to the recent august ceremony in St. Peter's Basilica the title "The American Consistory" and so it will go down on the records. Apart from the incident of the personality of the prelates most intimately concerned in the proceedings, there is a notable aptness in the day selected by the Holy Father for the creation of the "Cardinals of Charity."

It was March 24 in the secular calendar but, according to the ecclesiastical reckoning, Lady Day, March 25, had already begun, and March 25 is the most momentous day in the history of Catholic America, meaning the United States by that geographical title.

On that day, March 25, 1634, the Calvert colonists landed on



the Maryland shore from the Ark and the Dove and the Jesuit Father Andrew White having said Mass, the colony of Maryland was founded. With this came the great Catholic foundation of the Republic that the Holy Father declared he wished specially to honor in the appointment of the two new Cardinals. From that act on March 25, 1634, have followed public worship and the direct succession of its ministers: the hierarchy, priests, secular and religious; toleration—"religious liberty obtained a home, its only home in the wide world"; Catholic education, and our first civic foundation, the City of St. Mary's. It was truly the day of days for such a ceremony.

And there is another striking historical incident in the proceedings. The Holy Father has assigned to Cardinal Hayes as his titular charge the church of Santa Maria in Via Lata. The famous Cardinal, Blessed Robert Bellarmine, was, during his career, also the titular of this church, and let it be remembered that there is extant evidence that it was from Bellarmine's teachings that Thomas Jefferson drew the inspiration of the fundamental tenets of the immortal Declaration of Independence. Tradition trumpets its approval for the naming of "The American Consistory."

Brooklyn.

T. F. M.

#### A Student Makes His Complaint

To the Editor of AMERICA:

The conditions noted under the editorial, "Books and Reading," in the issue of AMERICA for March 15 are indeed highly characteristic of the Catholic college student. I assert this as the result of a personal experience, the solution of which has constantly been a perplexing matter to myself and to many other fellow students. Nevertheless, in the interests of those 199 students who confessed that they had not read one Catholic book during their college career, I wish to make my plea.

Generally, a boarding school connotes a thorough course of studies, suitable physical recreation, and, a plentiful amount of time in which one may indulge in leisurely reading, in addition to the preparation that is prerequisite for class work. Yet, it is a fact that I have never known more than one or, at the most, two college students, who find time to read at least several good books, and at the same time to keep up their standing in the class room. When we attempt to read, our dilemma consists either, in admonitions from our parents concerning our reports, or in an utter neglect of the niceties of English literature. Ordinarily, we subject ourselves to the latter horn by once more betaking ourselves to the constant drudgery of Horace, Latin themes, physics or chemistry, and, above all to the omnipresent task of writing small tomes of novelettes, speeches, or short stories. Even then, the majority find that they must sacrifice many of their "rec" periods or even hours of their eight-hour sleep.

Thus, is it any wonder that with sore eyes, a weary back, and a clouded brain one of our number should resent the question, "How many Catholic books have you read in college?" To us it appears nothing less than sarcastic. Somewhat like *infelix Theseus* we seem to be chained and chained forever. We sit in chains, for, if we move we will be crushed by the furies of the above dilemma. When it is nigh unto an impossibility to read the newspapers and even magazine articles, is it reasonable to expect that we should be able to read "Books"?

Certainly something is seriously wrong either with myself or the modern system of education. Moreover, when such a situation is pictured in the boarding school, with its perfectly balanced system of study, reading, and entertainment, in which the latter, no matter how excessive, does not approach the opportunities offered by the day schools, it is time that notice be served of the fact. I am sure that 198 out of "those 199" would substantiate my statements.

St. Marys, Kans.

G. F. D.

#### A New Translation of the Bible

To the Editor of AMERICA:

L. W. K.'s original letter on "A New Translation of the Bible," in the issue of AMERICA for January 15, and my reply to this, February 9, dealt so evidently in general arguments that exceptions on either side were necessarily implied. For my part, I argued quite impersonally, and with no conscious temptation to unfairness, as would seem to be implied in his latest communication, March 29.

Indeed, lack of discrimination on your correspondent's part is too patently unconscious to be voluntary. Witness some features of his latest contribution: (1) a statement of mine about those objections to historicity "which make any appeal to fact" is criticized after this qualifying clause has been omitted; (2) taking the field for "the ordinary Catholic," L. W. K. comments on the remnant of my statement as follows: "I have heard of professors of Scripture urging upon their students the study of Hebrew with a very different line of argument." So have I. But an English version of the Massoretic text is not an important adjunct to the study of Hebrew; and "the ordinary Catholic" is not the pupil of any professor of Scripture. The seminarist needs his Hebrew in meeting objections of a now subordinate class, not in refuting the main attacks of destructive criticism. The "ordinary Catholic" needs it not at all.

Further, my letter advanced no argument for the Vulgate on the sole and unqualified ground of relative antiquity. That the exact text of the Vulgate is yet to be restored is made by L. W. K. to support the statement that "our English version was not made on the original of St. Jerome." What then? Any current edition of the Vulgate is worlds nearer to St. Jerome's work than the best edited Massoretic text is to the original of the Old Testament. For this latter is by no means identical with the original work of the Massoretes. In a word, the Hebrew Bible as we now have it may indeed be said to have come from earlier Hebrew originals; but the question is, what are these originals and how perfectly has their text been retained? St. Jerome, as I have said, knew another and older Hebrew text than that of the Massoretes.

So far from ignoring the Massoretic text as a source of Old Testament knowledge, I should be frankly disappointed with any English version that failed to allow due weight to its influence. This is no afterthought concession, as my former letter witnesses. My contention has not been that nothing could be gained by translating directly from the present Hebrew text, but simply that L. W. K.'s chief purpose in a new translation of the Old Testament would certainly not be served by that means. It is precisely on his chosen ground, the dependence of rationalistic criticism on Semitic philology, that his ideas need revision to date. Any one in touch with the present situation will assure him that we are no longer dealing with Astruc and Eichhorn. "Nearly all the large objections start from the theory of different documents." Possibly. But the battleground is precisely the evidence for that theory, and that evidence, I repeat, is no longer primarily linguistic.

The part played by appeals to philology is professed by critics themselves to be secondary, and merely confirmative of conclusions already drawn from broader premises. These premises, as I have stated, are chiefly historical and philosophical. The most literal acquaintance with the Hebrew text would leave the ordinary reader unaware of their existence; whereas the appended notes actually necessary to refute them would, for the most part, not be comments on the language of the text itself, but appeals to wholly extraneous data, quite as apt an addition to our present version as to a new one.

Woodstock, Md.

W. H. McCLELLAN, S.J.

[This controversy is now closed.—Ed. AMERICA.]

## AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 5, 1924

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York.

President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;  
Treasurer, GERALD C. TREACY.

## SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - - - Europe, \$5.00

## Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.

Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

## The Holy Father's Tribute to America

**B**OTH in the Consistory and during the ceremony at which the Red Hat was conferred upon Cardinals Hayes and Mundelein, the Holy Father paid a splendid tribute to the people of the United States. His gracious words will be received not only with deep gratitude but with keen pleasure, for we do not wound humility in believing that they are true. They constitute a welcome and sufficient answer to many charges made against us, particularly by those who do not know us.

Especially widespread in Europe is the conviction that the great mass of Americans form a materialistic people, wholly given over to the worship of wealth. Our very progress is made a source of proof. But our critics forget, as the Holy Father does not, that our progress has been conditioned upon intelligence, enterprise, frugality, and hard work. It is not denied that there are men and women in high position among us whose ideals are most unspiritual, but these do not represent the mass of the people. We have our defects, our sins, even our vices, as we admit. But there is a wealth of natural virtue in the American people, and much virtue of the genuine kind which shows itself in works of charity and good will to all men.

It is this charity displayed by America toward the people of Europe, particularly those whose Governments were lately at war with us, which the Holy Father singles out for praise. Addressing the two Cardinals, he said:

We have heard of the great faith of your people, of the magnificent development of their Christian life, of their flaming devotion to the holy Faith, to the Vicar of Jesus Christ, to Jesus in the Most Holy Eucharist. All this fills Us with purest joy and gives Us the golden key to the magnificent mystery of the miracle of charity which your country has shown.

The drama of sorrow and charity is unending; it lasts as long as the world, and unending is the drama of Divine pity.

This great drama has seldom had so large and potent a life as in your own country. Life in the United States a century ago could be summed up in the small space of a few numbers. What has it not become in so short a time? Speaking only of what We have seen, America's intervention decided the fate of Europe and of the world. Today its charity saves from hunger and death millions of individuals.

What will it be in fifty years, in another century? If life continues to throb as now, what will the country be able to give, upon which the Divine hand has bestowed such treasures; where men's hearts contain such a wealth of intelligence and force, infinitely more precious?

Out of the riches which Almighty God has given, we have bestowed millions upon the suffering people of Europe. Our contributions were not a burden; we know that to minister to the suffering is a blessed privilege in comparison with which the possession of riches is as nothing. But the wounds of Europe are not yet healed, and at our very doors throng our own sick and poor. As we listen with gratitude to the words of the Supreme Pontiff may we find in them new encouragement to practise the virtue so dear to the Sacred Heart of Our Blessed Lord, love of the poor and of the afflicted.

## Foolish Laws and Mr. Hughes

**L**AW is the dictate of reason. Laws indicate how in a given case the dictate of reason applies. But foolishness is the absence of reason; therefore, to speak of a foolish law is to be guilty of a contradiction in terms. This is the theory, but in practise we have many foolish laws. These statutes, Federal, State, or city, have the semblance of law, but they lack the foundation on which all genuine law must rest.

One of these laws forbids the transmission of prize-fight films in inter-State commerce. No one has much that is good to say of the modern prize-fight; it is a sordid, somewhat vulgar, form of commercialism, and nothing more. But no one is forced to attend a prize-fight, or the moving-picture of a prize-fight, and with such abuses as may attend an exhibition, the local community is fully competent to deal. There was no reason whatever, except the bidding of a powerful religious-political lobby, why the Federal Government should have intervened. But intervene it did, because the reason stated is for Congress a powerful and, frequently, a paramount reason.

It now appears that a private showing of a prize-fight film in the District of Columbia was attended by former President Harding, President Coolidge, Secretary of State Hughes, and by several other members of the Cabinet, among them the Attorney-General. It was a violation of the Federal law to bring the film into the District, but Mr. Hughes has recently stated that he was unaware of this fact. The ignorance of the Attorney-General on the same subject may be taken for granted. Mr. Hughes, be it remembered, is not only a jurist of great ability, but a former member of the Supreme



Court; yet, if he, along with the Attorney-General of the United States, did not know the law, what can reasonably be expected from the rest of us?

All of which goes to show, in the words of Mr. Hughes himself, addressed to a gathering of the legal fraternity at Washington, that we are so beset with laws that even the most skilled jurist must first consult the latest "Digest" before he can decide what is or is not against the law. It need not be said, of course, that the majority do not greatly care whether they are within or without the limits marked by these legal bounds. Their motto is "Take a chance and retain a smart lawyer." Between smart lawyers and foolish laws we are in a sad way, but when reason goes folly must fill up the void.

### The National Educational Bureaucracy

THE conclusive proof that the Sterling-Reed bill establishes a national educational bureaucracy is the text of the bill itself. Its friends contend that the text is misunderstood, but they also refuse to omit or amend the sections open to misconstruction. Occasionally, however, one more frank than the crowd openly admits that the real purpose of the bill is to enable the Government to fix educational standards for the entire country; or, in other words, to create a national educational bureaucracy.

Mrs. Cora Wilson Stewart is one of these frank friends. When in the hearings on the bill, Senator Couzens asked if the bill "provided that the Federal Government shall fix a standard of literacy" she replied without hesitation, but to the dismay of the Sterling-Reedites, "That would naturally follow when we have a Secretary in the President's Cabinet and a properly directed organization," and added, "It will be a standard that will apply all over." This remark drew a perfectly correct analysis of the bill from Senator Couzens: "I am glad that the educators, some of them at least, have in mind that eventually we are going to have a centralized form of education that will be dictated by the Federal Government."

The analysis made by Senator Couzens is unassailable. If the bill is adopted, Federal dictatorship, as Mrs. Stewart admits, "naturally follows." The deeper truth is that this control is the real goal at which a number of powerful lobbies operating at Washington are aiming, a fact that is being recognized by editors and disinterested school-men all over the country. "A more dangerous bill," writes the editor of the *Baltimore Manufacturer's Record*, in the leading article for March 13, "probably was never presented to Congress. This Department of Education would soon completely dominate the educational activities of the whole country. It would mean the end of States' rights, of independence in character, of independence in college training, and of all that makes education worth while." "Participation in Federal aid," writes the editor of the *Galveston Daily News* on March 17,

"would assuredly be conditioned on compliance with the Federal requirements. America trained to the intellectual goose-step!" "The Sterling-Reed bill," comments the editor of the *Chicago Tribune* on March 21, "is merely another bribe-offer to the States to establish an additional phase of bureaucracy at Washington. Why a Secretary a thousand miles away can do more for Chicago children than a superintendent of schools within the city, is difficult to understand."

Every year more of our local rights in self-government are being taken away and centered in some bureau at Washington. More and more rapidly we are being deprived not only of our freedom to determine local conduct, but of our responsibility. The result is a weakening of moral fiber and of intellectual ability.

It would not be difficult to multiply quotations of this tenor. No doubt, the motives of many who advocate the bill are wholly unselfish but their blindness is regrettable. The measure is a palpable fraud; as Senator Overman wrote some weeks ago to the teachers in North Carolina, it bears one purpose on its face, but works for another in reality. "When it [the bill] takes control, the teachers will have to submit to the dictates of the Federal Government" (*Congressional Record*, February 14.)

The National Education Association and the Masons of the Southern Jurisdiction, the chief promoters of this bill, can easily prove the sincerity of their protest that they abhor Federal control of the local schools. They can recommend the omission from the bill of the clause creating a Department of Education, substituting for it some plan such as that contained in the Dallinger bill. They can next strike out the authorization of an annual appropriation of \$100,000,000. The last fourteen lines of Section 9 must be marked for omission, as well as sections 12, 13, 14, 15, 16 and 18 in their entirety. As long as the National Education Association and the Southern Masons insist upon retaining these characteristic features of the Sterling-Reed bill, their protestation that they oppose Federal control of education is meaningless. For these are the sections which combine to make Federal control inevitable.

### Jiggs & Co.

NO single section of the daily or the Sunday newspaper is so silly and inane from one aspect and from another so seriously sensible and powerful for good as the comic strip usually called the "funnies." To the intellectually inclined and to him whose brow is high, "Jiggs" and "Keeping Up with the Joneses" are horrid and vulgar and insufferably crude. To the one whose blood is Puritan, these comic strips are most deplorable, for do they not show the effectiveness of physical violence and sanction chicanery and condone post-nuptial fascinations for dainties other than corned beef and cabbage? And yet, despite these inartistic and alleged "unmoral" tendencies no reformer has ever clamored for the suppression of the "funnies" or for

ensorship. That may come after the photoplays and the radio are made clean and uplifting.

To the human section of the people, the comics in their ninety and nine forms and varieties make a tremendous appeal. Every Sunday morning father is forced to defend himself against the onslaughts of the children for they are as anxious as himself to read of the latest pranks of the "Katzenjammer Kids." Mostly all tired business men, while they hang precariously from the car strap, chuckle knowingly over "Somebody's Stenographer." Distinguished lawyers and doctors, and even most dignified clergymen are known to follow with avid interest the sad history of "Boob McNutt." There is hope for the person who can enjoy the "funnies"; this laughter proves him sane and normal and even humble.

The man who laughs wholeheartedly at Kasper, and Jiggs and Pa and Pop is in reality laughing at himself. If he looks beneath the surface "horseplay" and the joke he may discover a neat analysis of his own foibles

and frailties, of his own shams and subterfuges. For the "funnies" are nothing more than a sly and subtle "giftie" which enables us "to see ourselves as others see us." They are built up on definite character types; in them our friends are mirrored and very often we ourselves, too. They dissect the little vanities to which we are enslaved, they reflect our strummings and our poses, they lay bare our own weaknesses and our meannesses, they are full-sized caricatures of what we are in real life. For vivid, compressed scathing criticism of modern society they have no equal. They are more plainly fault-finding than the most offensive practical sermon and they are truer to life and fact than the most labored official reports and statistics. With all their humor and wit they are satires of the highest voltage. While Jiggs and his company of mannikins convulse us with laughter, they arrest our merriment by pointing the accusing finger at us and telling us that we too are little more than mannikins.

## Literature

### The Poetry of Maurice Francis Egan

THE Great Cham, loving the dead Goldsmith, wrote upon his tomb: "He left scarcely any style of writing untouched, and touched nothing that he did not adorn." The Great Cham was right, and in paying such eloquent tribute to his friend he was pronouncing Criticism's benediction upon graciousness and humor, upon sympathy and insight, upon an abiding faith in all things that are lovely and of good report, upon the unfailing felicity that belongs to the real man of letters.

It is to be remembered of Dr. Egan that he touched "many styles of writing," fiction, criticism, reminiscences, biography, the familiar essay, and poetry, and always with a grace, an urbanity, and a freshness which welled up from a heart that found life good and laughed at Age.

It was in 1880 that the slender volume, "Preludes," appeared, "published to aid in the rebuilding of the University of Notre Dame," and the Muses must have greeted it with delight. For within its modest brown covers birds were piping, a-thrill with April, brooks were murmuring, the spring rains "played sweet symphonies," stars glimmered in June nights, breezes stirred across limpid meadows. And everywhere were flowers, violets and eglantine and honeysuckle and heliotrope, until the youthful poet's world, like Eve's sweet bower,

Was hid in roses and the jasmine flower—  
Curtained with eglantine, and overrun  
With morning glories glowing in the sun.

His world indeed, like Wordsworth's, was never far from field and flower and sky, and it was not idle chance that led him to quote on the title page of his modest volume of "Preludes":

The world is too much with us; late and soon  
Getting and spending we lay waste our powers,  
Little we see in Nature that is ours,  
We have given our hearts away, a sordid boon.

His heart, like Wordsworth's own, knew young, "the consecration and the poet's dream," and he remained true to it even amid great cities and the strife of tongues. Always for him Dan Chaucer's "marguerites still bloom along our rustic fences" and in the jocund company of flowers his heart leaped up like his who loved the rainbow.

Even as a youth he knew their secret: once they had made Eden all color and fragrance but at the coming of sin they were but the "spoils of past joys" and the world grew grey without them. Then Death claimed an innocent child and from its lowly bed life was renewed again.

For all flowers died when Eve left Paradise,  
And all the world was flowerless awhile,  
Until a little child was laid in earth;  
Then from its grave grew violets for its eyes,  
And from its lips rose-petals for its smile,  
And so all flowers from that child's death took birth.

As a nature lover Dr. Egan belonged less with Wordsworth than with Shakespeare and the genial Chaucer and, closest of all, with Theocritus. For she did not awaken him to thoughts that lie too deep for tears but rather filled him with that ecstasy which is of ageless Youth and perpetual Spring. Only so could he achieve his beautiful paraphrase of Theocritus' eleventh idyl, "Cyclops to Galatea," as fragrant as its own hyacinths and honeyed grapes, as liquid in its melody as the rills that murmur upon vine-covered Ætna. And only so could he have caught the spirit of the singer of old time and imprisoned it in such poetic amber as won Matthew Arnold's praise.



## THEOCRITUS

Daphnis is mute and hidden nymphs complain,  
 And mourning mingles with their fountains' song;  
 Shepherds contend no more, as all day long  
 They watch their sheep on the wide, cyprus plain;  
 The master-voice is silent, songs are vain;  
 Blithe Pan is dead, and tales of ancient wrong,  
 Done by the gods when gods and men were strong,  
 Chanted to waxen pipes, no prize can gain.  
 O sweetest singer of the olden days,  
 In dusty books your idyls rare seem dead,—  
 The gods are gone, but poets never die;  
 Though men may turn their ears to newer lays,  
 Sicilian nightingales enrapturèd  
 Caught all your songs, and nightly thrill the sky.

In Egan, the youthful poet, something of the spirit of Theocritus lived again, buoyant and impressionable, loving sweet sounds and scents and daisied fields, piping deliciously under the blossoming apple trees, gazing up, with eyes half-closed, at clouds drifting across a sapphire sky. Not that he was pagan; but he was reading from his own heart when he wrote that perfect thing, "Maurice de Guérin," which, with "Theocritus" remains the most perfect accomplishment in sonnet form in the range of American poetry.

The old wine filled him, and he saw, with eyes  
 Anoint of Nature, fauns and dryads fair  
 Unseen by others; to him maidenhair  
 And waxen lilacs and those birds that rise  
 A-sudden from tall reeds at slight surprise  
 Brought charmed thoughts; and in earth everywhere  
 He, like sad Jaques, found unheard music rare  
 As that of Syrinx to old Grecians wise.  
 A pagan heart, a Christian soul had he,  
 He followed Christ, yet for dead Pan he sighed,  
 Till earth and heaven met within his breast:  
 As if Theocritus in Sicily

Had come upon the Figure crucified  
 And lost his gods in deep, Christ-given rest.

"Preludes" contained other exquisite poems, "Marguerite," "Fra Angelico," with its beautiful concluding line

"You left us here the Paradise you gained";  
 "Cervantes," to whom came Sancho Panza, and  
 "Then through the world the rippled laughter ran";  
 "Jessica" with the subtle and deepened turn of thought  
 at the end; "Arrière Pensée" which questions why our  
 life "seems full of wrong" and finds

'Tis not because the gods are silent all,  
 For in Sienna the Brigata held  
 Their revels, and joy's golden badges wore,—  
 So sayeth sweet Folgore,—carnival  
 Reigned blithe and jocund: Giant Thought has felled  
 The gay Page Laughter: there is mirth no more.

What could be finer than the figure in those last two lines! Like all exquisite touches in poetry it comes upon us as a surprise that is followed by swift delight at its aptness. Read "Saint Teresa to Our Lord," which for fervor as for form deserves a high place in the poetry of devotion; and read "Troubled Souls" and note the keen insight of the final lines; read "The Sleeping Soul"

(a paraphrase from Theocritus), and that daintiest of lyrics, warm with the kisses of Spring, "Gold and Green."

Dr. Egan had the wit and the cleverness to rival Lockers-Lampson as a maker of *vers de société* had he been so minded. "Like a Lilac," "Dangerous Frankness," and "A Rhapsody" prove his skill, and there is a touch of Gallic irony in the closing stanza of the latter (the youth laments the lady's coldness), worthy of H. C. Bunner:

And Cupid sneered, for Cupid's young no more,  
 And in my face he puffed his cigarette;  
 "Drop sentiment,—it's such an awful bore;  
 She has forgotten, he will soon forget!"

In 1892 appeared "Songs and Sonnets" (enlarged in the edition of 1898), which included all but thirteen of the poems in "Preludes" and twenty-six not to be found there. Of these new lyrics, "The Shamrock," "He Made Us Free," and "The Old Violin," with the earlier sonnet on Maurice de Guérin, represent Dr. Egan in Stedman's "American Anthology." The choice is admirable but alas! so many of these new poems deserve equal admission! "Among the Reeds," perfectly finished and with a faint touch of Horatian pessimism; "A Night in June," a sonnet sequence which combines the beauty of starlight and flowers into a superb "Sursum Corda" that Coventry Patmore might have envied; "Perpetual Youth"; "Golden Noon," a glory of light and fragrance, with its sudden challenge at the end, itself an implied Act of Faith.

In many ways the most remarkable of the new poems in the collection is "The Annunciation," in which the color and cameo clearness of the French Gautier and the liquid cadences of Swinburne, rich in anapests, bow reverently in homage to the Blessed Maid. Poetry, like life, has its ironies! It is when

"Safe from the glare of the sunlight in the splendor of  
 seraphs' wings"

that the Maid hears and murmurs, "His will be done,"  
 So soft,—and yet Nature wakens and the Hours from sleep arise;  
 So sweet,—yet the serpent quivers and dies in the scarlet sheen  
 Made by the flame-like lilies, no longer proud to the sun,  
 But sinking in shriveled death,—and a white cloud gently veils  
 The heat and the hate of Apollo, and the fountains once more run;  
 All Nature, the Mystic Mother with the gladness of new-birth  
 hails;

There stands the spotless lily where the crown of the red one lies,  
 Love has struck the symbols of Lilith, and Venus is no more  
 queen!

Since the publication of the enlarged edition of "Songs and Sonnets" in 1898, Dr. Egan's poems, all too few, alas, have appeared in various magazines, among them AMERICA. They are at one with his earlier work; his were no drooping pinions. Where shall we find more grace and finish, more music and color and fragrance, more love of the enduringly beautiful, more fervent a faith! Dr. Egan had an authentic gift. It is abidingly to our joy and to his honor that it was consecrated to an exquisite purpose.

JOSEPH J. REILLY, Ph.D.

## IN MEMORIAM

MAURICE FRANCIS EGAN

He was a loyal champion of the Faith  
Whose eager pen when malice sought to scathe  
Or scar—alert in every sense—  
Sprang swift, unfaltering, to her defense.  
Who through the changing scenes of many ways,  
The long and tortuous march of many days,  
Tasted and savored Life's true joyousness,  
And dwelt not long on Life's harsh bitterness.  
Seeking the best of what in Life he found,  
His gentle chidings never left a wound.  
Cheerful and hopeful, busy to the last,  
Into the land immortal he has passed.

By Thine own paths from earliest youth he trod  
To age—stretch wide Thine arms to him, Oh God!

MARY E. MANNIX.

## REVIEWS

**Mahatma Gandhi.** By ROMAIN ROLLAND. New York: The Century Co. \$1.50.

In very few pages Mr. Rolland has drawn a remarkable picture of Gandhi. He has dramatized his very active life, and synopsized his important speeches and writings. The result is a complete impression. The book may be read easily at one sitting yet this brief sketch gives more of modern India than many a longer history would give. It reveals the personality of an unusual man, preaching an unselfish philosophy against a selfish imperialism, and unsettling a government of force by a policy of non-cooperation. Prayer, fasting and suffering were the instruments used by this strange leader of men to defeat violence, injustice, and greed. His story is unique and well worth reading.

G. C. T.

**Louis Pasteur.** By S. J. HOLMES. New York: Harcourt, Brace and Co.

The London *Times* for December 13, 1922, contained this item: "M. Victor Berard, the President of the Senatorial Commission of France on Education, announces that the bells of Dole will be rung for two minutes preceding five o'clock on the evening of December 27, and that all the bells of the French Compté from the plain of the Saone to the crests of the Jura will reply to them. He suggests that during these two minutes all the bells should ring in unison to recall the great work which France has accomplished during the last hundred years." On this occasion the French people who love to honor their great men, paused to celebrate by a beautiful and fitting ceremony, the hundredth anniversary of the birth of Louis Pasteur, who was born in the village of Dole, December 27, 1822. Pasteur has probably done more to preserve life, human and animal, than any other single human being who has ever lived. And he was as great a Catholic as he was a scientist. This life is evidently written by one who, though he does not share Pasteur's profound faith, is not at all prejudiced against it; by a man who is able to appreciate the extraordinary genius of this wonder-worker, to give full credit to his versatility and to the debt which humanity owes him. Dr. Holmes tells of Pasteur's interest in chemistry, his study of fermentation, the problem of spontaneous generation, the maladies of wine and beer, the diseases of silk-worms, the germ theory of disease of animals and men, and of his production of vaccines for the prevention and cure of infectious diseases. It is inspiring to read how adverse circumstances cannot prevent wonderful accomplishments, if only patience and hard work are not wanting. Scientific laboratories in Pasteur's time were rarely furnished with adequate equipment. When he began as Profes-

sor at the Ecole Normale he had to utilize as a laboratory, two attics close under the roof, with no attendant or assistance of any kind. At a later period, he was given a small building in which was installed a drying oven under some stairs which he could reach only by crawling on his knees. Pasteur did not die before the results of his labors for mankind were recognized throughout the world, and his country has distinguished herself in honoring him who is one of her chief glories. A few years ago a Parisian newspaper conducted a canvass as to who was the greatest man France ever produced. A generation earlier the great Napoleon would probably have been awarded the distinction; but now the first place was given to Louis Pasteur, whose discoveries have undoubtedly saved more lives than Napoleon destroyed.

F. J. D.

**Some Aspects of Rabbinic Theology.** By DR. SOLOMON SCHLECHTER. New York: The Macmillan Company. \$2.60.

The former President of the Jewish Theological Seminary of America, the late Dr. Solomon Schlechter, made in this recently published volume a first attempt to sift and arrange the Jewish theological material scattered over the bewildering length and breadth of rabbinical literature. A number of general topics have been chosen for chapter headings and the various opinions of leading rabbis through the long range of centuries are grouped under these. As wide a difference of views as exists between the most extreme Modernists and Fundamentalists of our day will be found expressed upon some of the most important topics of religious belief. Dr. Schlechter sought to avoid personal interpretation of these opinions and generally did not allow himself to take sides. Many of the earlier rabbinical interpretations of the Scriptures are, of course, exceedingly fanciful and at times even puerile. Much attention is given to the "Evil *Yezzer*" whom, according to the rabbis, God created in man and without whom man would have done no wrong, yet there is the widest difference of opinion as to the nature and purpose of this *Yezzer*. Often the *Yezzer* is personified as a distinct being, sometimes he is identified with Satan or the Angel of Death. Cain is represented as thus throwing off the responsibility for the killing of Abel: "Master of the world, if I have killed him, it is thou who hast created in me the Evil *Yezzer*." Yet again man is represented as being able to exercise dominion over his *Yezzer* if he will exert himself. The Messianic idea is barely touched upon and then only as having been of no interest to the rabbis. Much attention is given to the meaning of the Torah.

J. H.

**History of Mathematics.** Volume I. General Survey of the History of Elementary Mathematics. By DAVID EUGENE SMITH. Boston: Ginn and Company. Price, \$4.00.

The field covered in this first volume of Professor Smith's new History of Mathematics includes the mathematical branches from Arithmetic up to Calculus. The survey is comprehensive and for the most part, sufficiently detailed to give a clear idea of the progress of mathematical thought throughout the ages, whilst the abundant references form an excellent guide to the special student. The selection and arrangement of the matter is on the whole excellent, though a few names appear which scarcely deserve mention in such a work and some few much more worthy names are omitted. It is difficult, for example, to see why Voltaire should be included and Saccheri excluded. The author's endeavor to "relieve the monotony of mere historical statement," has been carried out with remarkable success; not only is the text itself rich in anecdote and details of human interest, but the eye also is relieved from monotony by a wealth of pleasing and instructive illustrations. All these accessories constitute a pleasant stimulus to the students who use the work as a text book.



When we turn from the purely mathematical aspects of the work, we find certain statements and principles, asserted or implied, which challenge denial or grave doubt. Thus the solar system is represented as the product or outcome of a spiral nebula, a theory which recent study of the spiral nebulae makes more than doubtful; the marvelous actions of animals are represented as the result of their having "acquired experience and established habits," a view of nature sacrosanct with the materialistic evolutionist but devoid of scientific proof. The author himself seems to feel the weakness and ineptitude of such a theory of nature and one may ask why he presents it at all in a history of mathematics. The statement that skepticism "has been the *sine qua non* of progress" is more epigrammatic than accurate. It is only a blind and complacent acceptance of the works of the past as embodying the sum total of natural truths that inhibits all progress in science. But an intelligent reverence for the wisdom of our ancestors coupled with the realization that their conquests of truth, however brilliant and solid, are nevertheless limited, will lead to more useful and permanent advance in knowledge than will the rankest skepticism.

E. C. P.

### BOOKS AND AUTHORS

**The Moderns: XXV. Hilaire Belloc.**—With the persistency of the seasons of the year, Mr. Belloc continues to pour out new books; scarcely does the echo of his latest die away before his very latest is shouting for an audience. Though he is easily one of the most prolific authors of the day, he never seems to grow tired nor less vigorous and diverting. Even more marvelous than the frequency of his books are their endless variety and wide range of topics. A partial catalog of only some of the subjects he has treated intensively reads like the index of a general library. He has analyzed the greater part of European history in a scholarly way, paying special attention to the Catholic claim and to revolutionary France. The latter, he has illustrated by a series of vivid biographies. During the World War he contributed authoritative treatises on military tactics. He has discoursed on the politics of the present and former ages and has summed up all available knowledge on sociology and kindred matters. As for travel, there is little that he does not know about it; his 400-mile walk to Rome resulted in an accurate guide book, and one of his recent productions plays a microscope over every square foot of the Pyrenees. Religion, apologetics, philosophy, literature and the like occur passim in all his volumes. Any other author would be content with the array of books already mentioned. But not Mr. Belloc. He likes to write model essays of the familiar type which he groups usually under the title "On." Thus he has books "On Something," "On Nothing," "On Everything" and just "On." He is an authority on bad beasts for worse children and has helped many parents by his cautionary tales for children. His serious poetry, though of a high grade, has not been so plentiful as his work in other departments, and yet he has a goodly array of collected verse in his "Sonnets and Verse" (McBride), a volume just published in which he reprints the poems that he wishes to be remembered by. Mr. Belloc has a hundred heads with a merry, active brain in each head. And he has more moods than heads. Satirical, scornful, sincere, scholarly, riotous and wilfully preposterous, argumentative, logical, provocative, he is nearly always right in his contentions. Above all he is militantly and brilliantly Catholic. Because he is a valiant champion of Catholic views and dogma he is a difficult problem for non-Catholic reviewers. He effectively demolishes their preconceived notions of Catholic history and teaching and their retorts are feebly ineffective. They present the strange phenomena of a man trying to stick a pin into a porcupine.

**Fiction.**—Only the artist of words, the literary Petronius will fully appreciate the flavor of "A Hind Let Loose" (Doubleday. \$2.00) by C. E. Montague. The story is that of a brilliant Irish journalist, who carries on a daily duel with himself by writing the leading editorials in two papers that are deadly enemies; he is unmasked, but being found indispensable is secretly taken up again by the two rivals and a third paper. In its most palpable form, it is an ironical study of journalism; more subtly it is a comparison of English and Irish genius; taken as a whole it is one of the most brilliant specimens of modern preciosity.

Love stories are of many kinds; a new variety, which Americans cannot fully grasp because they have not century old roots in the soil, is graphically told by V. Sackville-West in "The Heir" (Doran. \$2.00). There are four other stories in the volume, but they are of lighter texture and less ambitious than the title tale. But they are all touched with that exquisite grace and sure creative power which has won Miss Sackville-West her many admirers.

Elinor Glyn in "Six Days" (Lippincott. \$2.00) portrays scenes that the older generation shudders to contemplate but which the younger set calls vibrant and pulsing with life. In six days, a girl's whole life is transformed by love; a frivolous butterfly, she rises to heights of heroic sacrifice. When David prepares to shoot his young wife and himself, it is false heroism; when he discovers after his long absence that his wife is about to marry another and he is willing to permit it, it is love and friendship run morally riot. Such ethics are false.

Married life has problems all its own. It is ever a moot question how far husband and wife should suppress individuality for their mutual advantage. Again, marriage implies a community of interests and a genuine partnership. In this is to be found the heart of "Judd and Judd" (Putnam. \$2.00) by Nalbro Bartley. The talented authoress cleverly analyzes matrimonial conditions and is, incidentally, an artistic character painter. That she has told an instructive story, none will gainsay.

One hesitates to classify "Fantastica" (Macmillan. \$2.50) as pure fiction. It is rather philosophy, faulty and grotesque, taught under the cover of allegory. "The Smile of the Sphinx," the first of the three tales, is the parable of a mind striving after an ideal without religion. "Perseus and Andromeda" contrasts northern and southern paganism. The most ambitious fantasy, "Golgotha & Co.," is a condemnation of modern civilization based on a misunderstanding of the elements of the refining power, the Church.

Taken as a whole, "The Scalp-Lock" (Dutton. \$2.00) by Dane Coolidge is a tale as wholesome as it is attractive. Its setting is in the wild and unruly West, and its situations include battles, train robberies, daring rides, cattle drives and other no less interesting episodes.

**Spiritism, Right and Wrong.**—After twenty-five years' study of spiritistic phenomena, William S. Sadlier has arrived at very definite conclusions. Prior to the publication of a complete and detailed work on the subject, he has given a popular presentation in "The Truth About Spiritualism" (Chicago, McClurg). The general thesis of the book is that spiritism has accomplished nothing in a spiritual way, that it has been attended by fraud, deception and delusion, and that its present notoriety is a reaction to the bereavement following the world war. Doctor Sadlier treats his subject from a scientific angle and his findings confirm the conclusions arrived at by Catholic investigators.—Whatever may be said of the value of Patience Worth's revelations, tribute must be paid to her volubleness. "Light from Beyond" (Patience Worth Publishing Co.) is a rather extensive selection made by Herman Behr from more than 3,000 poems which she has had transmitted to Mrs. Curran by means of the ouija board. There cannot be the slightest doubt that if Patience Worth was "embodied on earth in England about the middle of the seventeenth century"

as she claims to have been, she still has existence. Nor can one doubt the evidence that these voluminous and wretched poems have had an author. But it is a far leap to give credence to the statement that these poems are the dictation of the seventeenth century Patience. Doctor Sadlier's volume is a corrective for this nonsense.

**China Through Chinese Eyes.**—However it may be explained or however deprecated, it remains a fact that there is a prejudice on the part of many Americans against China and the Chinese. Our aversion may be due to the practise of representing the Chinaman, whenever he appears in a motion picture or in a novel, as an insidious, dangerous villain. Such misrepresentation militates against the common goodwill and charity that should exist between America and the Far East. Few of our countrymen realize that there are strong Chinese banks, important business houses and trading corporations in our larger cities, and that the Chinese are not merely laundrymen but are an intelligent and industrious people. In his volume "The Real Chinese in America" (Academy Press. \$1.50), Dr. J. S. Tow gives a comprehensive view of his countrymen in the United States, their condition and characteristics and ambition. His words, if pondered, will do much towards removing the false impressions under which many people are laboring. Dr. Tow contends that the agreement of 1880, pertaining to the immigration of Chinese, should be reestablished and that all laws which discriminate against his people should be abolished.—The Knights of Columbus Historical Commission has sponsored the study by Mingchien Joshua Bau, Ph.D., entitled "The Open Door Doctrine in Relation to China" (Macmillan. \$2.50). It is a scholarly and interesting treatise on a difficult and much misunderstood question. Dr. Bau, while he presents his facts in a masterly and convincing manner, does not force his conclusions unduly but rather allows the reader to draw his own inferences. The author begins his book with a thought-provoking quotation: "He that is thoroughly acquainted with China has the key to politics for the next five centuries." Be this as it may, it is certain that China requires considerable study and attention. Since our economic relations with the Far East are daily becoming more and more intimate, this study of the Open Door Policy is to be recommended.

**Devotional Varia.**—In accord with the spirit of Lent is the devotional treatise of Rt. Rev. Dom Columba Marmion, O.S.B., on "The Way of the Cross. Its Efficacy and Practice" (Herder. 50c). Each station forms the topic of a little meditation and a practical application.—The origin, legislation and indulgences attached to the scapulars are clearly and fully explained in the little treatise prepared by Rev. P. E. Magennis, "The Scapular Devotion" (Herder. \$1.25). Since there is much misinformation current on this subject and many doubts and vagueness on the legislation in its regard, this short summary is valuable and useful.—"Draw Near to Jesus" (Brooklyn: Visitation Monastery. \$1.00) is a booklet of charming meditations on Jesus and on Holy Communion. Written for a soldier by a soldier, it breathes solid piety and is inspired by burning love for the Great Captain. It is a record of the spiritual growth of a human soul.—The third edition of "The Master's Life in Brief" (Chicago: Loyola Press), by Rev. John McGuire, S.J., gives opportunity to again call to attention this valuable little pamphlet. It is a treatise in which solid devotion is commingled with literary grace, and unanswerable logic reduced to practical application.—"Vigilate et Orate" (St. Louis: "Pax" Press. 15c) is a manual compiled from liturgical sources and arranged for congregational use during the devotion of "The Holy Hour."—Thoughts on the Sacred Passion as well as instructions and devotions are con-

tained in the little prayer book "The Passionist Mission Book" (Chicago: Hansen. 75c). The compact little volume is now in its tenth edition.—Sound doctrine and common sense characterize "Gracefulness or Folly" (New York: Schaefer. 10c), by Dr. C. Bruehl. The pamphlet is an attack on some of the evils which are undermining the sense of modesty in women.

**Commentaries on Canon Law.**—Two new volumes have been added to the valuable treatise of Father Guidus Cocchi, C. M., "Commentarium in Codicem Juris Canonici ad Usum Scholarum" (Turin: Marietti). These additions continue the third book of the entire work. Volume 5 contains the treatises "De Locis et Temporibus Sacris" and "De Cultu Divino." In volume 6 are the dissertations "De Magisterio Ecclesiastico," "De Beneficiis" and "De Bonis Ecclesiae Temporalibus." Though Father Cocchi's commentary is quite complete, it is not too bulky for class use and not too overburdened with pure scholarship to be useless for the busy priest.—Rev. C. Augustine, O. S. B., in "The Pastor according to the New Code of Canon Law" (Herder. \$2.50), gives a summary for the use of those engaged in parochial duties of his larger work on the same subject. While the volume contains the principal points of Church legislation as they affect the pastor, it is, perhaps, too much concerned with matters that do not fall directly under the scope of its title.—A handy summary and brief explanation of the faculties granted to missionaries by the Sacred Congregation of Propaganda has been published by Rev. Antonius Iglesias, O. F. M., under the title "Brevis Commentarius in Facultates quas Sacra Congregatio de Propaganda Fide Dare Solet Missionariis" (Turin: Marietti). Only certain portions of this country enjoy these faculties, but the volume contains a deal of information concerning the meaning and extent of many of the faculties granted to the American Bishops.—Practise and theory are well united in "Memento Pratique du Ministère Paroissial en Conformité avec le Nouveau Code Canonique" (Paris: Bayard) by H. Buvee. In three well defined and clearly explained parts, Father Buvee treats of the office of pastor and his relations to the parish, his duties especially in the administration of the sacraments and his rights and privileges.

**Contemporary Poets.**—Four slender volumes decked in garish green and pink and yellow have been added to the series of "Contemporary Poets" (Dorrance. \$1.00 each). "Songs for Men" by James Stuart Montgomery is first mentioned because of personal preferences like those of the dedicatee who "loves a bit of verse with a rousing good swing to it." The poems have a truly virile vigor and a merry melody that sweeps along in tramping rhythm. They have a sureness of touch besides and an expression that is reminiscent of the best of Kipling. On the contrary "Bamboo Curtains" by Anna Heckscher Newbold is unmistakably feminine in line and thought. Not that such a characterization is in any way derogatory, but that the nuances and the turn of fancy could be expressed by no one but a woman. The poems are vital and penetrating; most charming of all are the quatrains with their sparkle of words and their quick flash of meaning. Not so spontaneous as the two volumes just mentioned, but perhaps more chiselled and better fashioned are the verses of Rose C. G. Clark in "Autumn Afternoons." She is more pretentious in her expression and emotion and more daring in her attempts at varied forms and meters. "A Chinese Seal" by Mildred Palmer Cain is characterized by its manifestations of personal emotions. The range of subjects is not varied nor is the high level of expression sustained throughout; but this, like the other volumes of the series, gives promise that the poetic tradition in America is not waning.



## Sociology

### The Quebec Liquor Law

WHEN the Hon. Louis C. Cramton, member of Congress from Michigan, stated in a speech, published in the *Congressional Record* for March 6, 1924, quoting at length from an article by A. B. MacDonald in the *Detroit Saturday Night* for March 1, 1924, that intoxication was rapidly increasing in Montreal, especially among women, and that, apparently, little effort was made by the public officials to enforce the law, he ran afoul, unwittingly, let us hope, of that commandment of God which forbids us to bear false witness against our neighbor. The occasion of Mr. Cramton's ranting is that on May 1, 1921, Montreal had the moral courage to put in operation the necessary legal and social machinery for a sane solution of the difficult and heart-breaking problem of alcoholism. On that date the Quebec Liquor Commission took over the business of several hundred wholesale and retail liquor dealers, setting up an extensive administrative mechanism which created by law a State monopoly. The Commission now has absolute control over the pur-

to escape the conclusion, despite Mr. Cramton, that the gross abuse of alcohol is *not increasing* but gradually *decreasing* in Montreal. As to the assertion that intemperance is increasing among women in Montreal, I will say that it is not in accord with the facts. Close personal observation of local conditions as a director of the Catholic Social Service Guild, and as attorney for the Sisters of the Good Shepherd who have charge of the Women's Jail, where all female prisoners are sent, and who conduct the Sanitarium St. Euphrasia where women suffering from alcoholism are treated, absolutely convinces me that intemperance among women is decreasing. In the Sanitarium, a remarkable decrease has been noted during the last two or three years, and the statistics of the Women's Jail show that the number arrested for intemperance has also decreased. In the year 1923, for example, of a total of 3,761, only 188 were women and only 53 were sent to jail. This is not a bad record for a city with a population of nearly 800,000.

The Quebec Liquor Commission with its seventy-five stores has the exclusive right to sell spirituous liquors, one bottle at a time, during certain hours of the day, in

Cities	Population	Arrests for Drunkenness			Arrests per 100,000 of Population		
		1921	1922	1923	1921	1922	1923
Baltimore .....	773,850	3,258	4,955	2,856 <sup>1</sup>	421	640	738 <sup>1</sup>
Boston .....	770,400	30,987	37,643	21,722 <sup>1</sup>	4,022	4,886	4,833 <sup>1</sup>
Detroit .....	995,668	7,220	10,098		725	1,014	
New York .....	5,927,625	7,893	10,885		133	183	
Philadelphia .....	1,922,788	27,609	44,746		1,430	2,327	
Pittsburgh .....	613,442	10,371	16,554		1,690	2,698	
Washington .....	457,571	5,415	6,375	8,099	1,183	1,393	1,770
Montreal .....	618,506	6,363	4,356	3,757	1,029	704	606
Montreal (Lovell) .....	790,888	6,363	4,356	3,757	797	546	469

<sup>1</sup>First six months.

chase and sale of all alcoholic liquors in the Province of Quebec, so that, generally speaking, any transaction involving the sale or purchase of liquor by any person outside the Quebec Liquor Commission is contrary to law and is punishable by fine or imprisonment.

As a direct result of this great social experiment, intemperance has gradually declined in the Province of Quebec and particularly in the city of Montreal. This will appear from the statistics, obtained from the official records of the Montreal Police Department, through the courtesy of Mr. Jules Cr  peau, Director of Services.

Year	Males	Females	Total
1916 .....	4,057	352	4,409
1917 .....	5,031	422	5,453
1918 .....	4,063	435	4,498
1919 .....	6,301	392	6,693
1920 .....	7,354	267	7,621
1921 .....	6,190	212	6,402
1922 .....	4,041	191	4,232
1923 .....	3,573	188	3,761

Although the population has increased, it is impossible

all districts except those in which prohibition has been adopted by the local electors. Beer and wine can be sold by the glass in licensed restaurants and hotels at meals, to the patrons of these establishments, and beer may be sold in bottles by grocers, and by the glass in taverns holding permits from the Liquor Commission. These taverns take the place of the old saloons, with this difference, that the number has been reduced by more than one-half. There are now 305 taverns in Montreal, as compared with about 600 former saloons, where all kinds of intoxicating liquors were sold, at a time when the population was not much more than one-half of what it is today. It is well known, moreover, that these taverns, in contrast with the large profits formerly made by most of the saloon-keepers, draw only enough trade to keep the owners from going into bankruptcy. Thus the city of Montreal is making giant strides along the difficult road to temperance, as will be made clear from the table printed above. For the use of these statistics I am indebted to the courtesy of Mr. Arthur St. Pierre, professor of social science at the

University of Montreal, who compiled them from official data received by him personally from the authorities in the cities named.

Thus the total number of arrests for drunkenness in Washington, for example, with a population of 457,571, increased from 5,415 in 1921 to 8,099 in 1923, despite the Volstead act and total prohibition; an increase per 100,000 of population from 1,183 to 1,770. In the seaport city of Boston, with a population of 770,440, there were 30,987 arrests for drunkenness in 1921, 37,643 in 1922, and 21,722 for the first six months of 1923. Montreal, with a population approximately that of Boston, offers a sharp contrast. In 1923, there were but 3,757 arrests, not in six but in twelve months. Further, as was the case in the city of Quebec, according to official statistics published in the *Quebec Daily Telegraph* for December 31, 1923, probably two-thirds of the persons arrested were from outside the city.

Now I do not blame either the civic authorities or the police departments of the beautiful capital of the United States or of the city of Boston for this increase. I have no doubt that they are doing their utmost to check intemperance. Yet the apparent growth of this fearful evil in these cities, as reflected in their vital statistics, is enough to cause all sincere advocates of temperance to stop and wonder if total prohibition is actually possible or only theoretically possible. Certainly the Volstead law is not respected in the very city in which it was enacted. Much less is it respected in the city of Boston. These facts lead the observer to suspect that contempt for the very principle of authority is growing side by side with contempt for the Volstead law.

The Province of Quebec has had the moral courage to launch a great social experiment by creating a State monopoly in connection with the purchase and sale of spirituous liquors, wines and beer. One result of this monopoly is the elimination of the sale of adulterated liquors which generally intoxicate more quickly and, in many cases, are actively poisonous. Details of the Commission's operations I shall leave for another paper.

J. A. H. CAMPBELL, K.C.

## Education

### Fond Parents and School Expenses

LIKE the embattled farmers at Concord, Mr. H. F. Byrne fired a shot heard 'round the world when he wrote his paper on "The Luxury of a College Education." At last reports the disturbance has reached the home of the kangaroo and the wallaby which, as any schoolboy but nobody else, can tell you, is Australia. The kindness of a friend supplies me with a copy of the *Melbourne Tribune* for January 17, from which I extract this paragraph in an article on Catholic education.

The headmasters of several public schools in Melbourne have, in recent pronouncements, directed attention to an evil that has

been making steady progress during the past decade. They appeal to parents to exercise firmer and more discriminating control over the children. Social events, including even champagne suppers and late dances, were found to be interfering seriously with the studies of many pupils. *The excessive allowance of money made to scholars was the ground of further emphasis.*

That last sentence, I think, assigns the real reason or, at least, the most influential of many reasons which are conspiring to make a college education the privilege of the rich. As the Rev. Daniel M. O'Connell observed in his contribution to this controversy, parents who are foolish enough to mortgage a home to purchase a motor-car are also foolish enough to think that young people at school should be permitted to spend money for luxuries. Yet there is something to be said for the view presented in the appended letter which I quote in the belief that it testifies to conditions which, while not general, are occasionally found.

I am sending you this note that you may know that the "Gotta and Gimme" articles are a source of gratification to not a few fathers. The matter of extravagance in our colleges is serious, but more serious, it seems to me, in our high schools and academies. In fact, I think it is fair to suppose that the habit is acquired there. The experiences I myself have had in meeting the expenses of two girls, have led me to make a good many observations on the social life of select schools, Catholic as well as non-Catholic. I could cite scores of parents who have been amazed, shocked, disappointed at the failure of the authorities in these schools to meet the expectations of patrons. They find, these parents, that the teachers themselves not only fail to train for simplicity and delicacy, but even suggest social functions that are altogether out of order in a school.

Fourteen dollars per plate does sound like a lot for a high-school "spread." After our Mary's class, the juniors, treated Nellie's class, the seniors, to the annual hotel "eats," mother and I amused ourselves, making out the bill as it appeared to us. It was something like this:

Plates for two .....	\$5.00
Flowers .....	\$5.00
Gowns .....	\$25.00 to \$50.00
Taxi .....	\$5.00
Deflection of interest from school to hotel life ..	Immeasurable
Loss in simplicity of taste .....	Immeasurable
Acquisition of a vulgar sophistication and taste for the hothouse atmosphere of artificiality .....	Immeasurable

Total.....More than any man's income can cover.

(I don't know the price of the cigarettes that a few of the girls smoked in one of the enticing corner-rooms where they slipped away from the chaperone for half an hour).

I cannot understand why the faculty of any school is not interested in keeping the school the center of attraction in its recreational as well as in its literary phases. When our girls first matriculated, the convent was the hub of the universe to them. A marshmallow roast there meant more to them than anything we could plan or devise at home. Not so today. Nothing goes but the Blenheim-Dalton hotel, jazz band and all—and the bill to daddy!

I cannot think that the school to which his father has entrusted his daughters is a fair sample of our Catholic schools. As Mr. Byrne pointed out, the trouble with this institution is that it is trying to ape the non-Catholic schools for the vacuous daughters of parvenues. What it really does is to train the unfortunate child in social vulgarity. But as a matter of fact, those who know the



inner workings of our Catholic schools, know how often that what the teachers most dread is the influence to which their pupils are subjected at home. I myself can testify to more than one instance—in some localities I might call it an ordinary instance—in which girls of fifteen and sixteen years were not only permitted but actually encouraged by parents to take part in “the champagne suppers and late dances” deplored by our Australian correspondent, because these functions were attended by the socially-elect, furnishing, in consequence, an entrance into “society.” I have known young girls to return to school, worn out and distracted after their Summer vacation, and on the first Sunday in October attend Mass for the first time since the second Sunday in June. What can a teacher, or a whole faculty, do with a girl who has been told by her mother that a Saturday excursion, or a dance at night regularly excuses from Mass on Sunday? What can a teacher do when a mother permits her daughter to associate with young people who, as she must know if she has any Catholic instinct whatever, are not really cultured or well-bred, but simply loud and vulgar and, very probably, immoral? I am too well acquainted with Catholic schools to admit that the source of the failures one occasionally meets is the faculty or the school-environment. I know perfectly well that the source is the home-environment.

How this serious problem can be met I do not presume to say; in my judgment it cannot be adequately met by the school. One thing, however, the teachers can do; they can set themselves resolutely against the introduction into the school of the extravagant habits and the vulgar display which these unfortunate children have been taught to love in their own homes.

JOHN WILTBYE.

## Note and Comment

### Princes of the Church and American Democracy

CATHOLICS can well be satisfied and pleased with the ample and decorous attention given by the American press to the creation of the two new Cardinals by Pope Pius XI. Since the announcement of the honor bestowed upon these men whom Americans count among their “first citizens,” the metropolitan press of New York has daily carried columns of carefully collated news, while appreciative editorial notice was generously given. In allusion to the splendors of the Catholic ceremonies as they affect the mind of democratic America the *New York Times* says editorially:

With all the progress of the world towards democracy, it still clings to the forms and vestments of princely authority. The elevation of two American boys of humble origin to positions more powerful and more magnificent than those of princes of state, amid elaborate and splendid pontifical ceremonies, gives no offense to people of the simplest ways and most democratic instincts and ideals. Indeed they are pleased by a splendor which brightens a world that has become increasingly gray and colorless of garb under the tyrannical fashion of a practical civilization with its ready-made clothes of one pattern and ornaments

from one mold. They also rejoice, whatever their creed, as if they actually stood in “the little corner of America transplanted to the sacred soil of Rome,” and witnessed the touching ceremony.

New York feels that it has particular reason for rejoicing, for in a way, as the editorial says, “it claims both of the new Cardinals, since it was cradle to both,” but it gladly divides its honors with the great metropolis of the West, or rather regards them in a broader view as a graceful recognition bestowed on the whole American nation.

### Growth of Church in the United States

IN making announcement of the new “Official Catholic Directory” for 1924, just published by P. J. Kenedy & Sons of New York, the editor calls attention to what he describes as the conclusive evidence of the growth of the Catholic Church in the United States:

This fact is apparent in the increase of the Catholic population of this country which now totals 18,559,787, showing an increase of 298,994 over the figures given in 1923. A further indication is evident in the number of Catholic clergymen. There are now 23,159 Catholic priests in the 104 archdioceses, dioceses and vicariates-apostolic listed in the General Summary. This shows an increase of 614 over the total of last year. In 1923 the Necrology of the clergy totaled 343. If to this figure, we add the increase of 614, we obtain 957, which indicates that this number of seminarians were ordained last year, an increase of more than 100 over the newly ordained clergy for the year 1922. One hundred and ninety-nine new churches were established and 550 more students were enrolled in ecclesiastical seminaries. 1,998,376 children are attending Catholic schools, an increase of 65,956 pupils in one year.

Since last year the number of American bishops has increased by four. We now have 4 Cardinals, 13 Archbishops and 98 Bishops.

### The Birmingham “Copec”

IN announcing some months ago the proposed Conference on Politics, Economics and Citizenship, to be held at Birmingham by the representatives of the various Protestant denominations, AMERICA called attention to the expected participation of Catholics in this event. We now learn that all the Catholic members have resigned from the Executive Committee. No reasons were published, but it is not difficult to find reasons sufficient in the joint letter addressed to the clergy by the Archbishop and Bishops of the Province of Birmingham. This letter does not mention the “Copec,” as the Conference is called from its initial letters, but it says:

As you are aware, there is at present great activity in promoting schemes for social betterment, and the cooperation of Catholics in the movement is being solicited. If these schemes concerned only social betterment, we would gladly respond to the appeal for cooperation, but the principles of social betterment actually being adopted are generally so steeped in religious theory as to be more pronouncedly religious than social.

To take one prominent instance. We are told by the ardent supporters of a very characteristic movement that “organized Christianity” has failed; that conferences, now being prepared,

should voice "a confession of guilt from the Christian Church;" that, by means of such conferences, the Church, it is hoped, may "win a fuller understanding of its Gospel," and so reach a right interpretation of the Christian Faith; that "if our idea of God and the Kingdom (the Church) be *less veiled* than at Bethlehem, we must beware lest it be not God at all whom we worship."

All this is simply religious theory—and theory of a deadly kind. It means nothing less than that the visible, historic Catholic Church, with its clear, definite, dogmatic teaching, coming down through the ages, is now to be superseded by a new religious force, representing a nebulous something, called "our common Christianity," and conducting to a veiled kingdom that "needed discovering." We have the gravest fears that all this is nothing but Modernism in action, on a large scale; nor are our fears diminished in the least by the assurance that "the Church of England had given a lead."

The announcement of the "Copec" as it reached us from the Protestant Churches in the United States was filled with statements of a nature similar to some at least of those quoted in the above passage. Protestants may freely admit, as they here do, the failure of their Churches. Catholics know that the Church Christ built on Peter can never fail, however much individual members may prove unworthy of it.

Foundress of Bridgettine  
House in Sweden

THE foundation of the Bridgettine house at Djurs-holm, near Stockholm, of which an account was given in AMERICA for February 16, was made by the superior of the mother house in Rome, Mother Elisabeth Hesselblad. Miss Hesselblad was many years in New York as a trained nurse in the City Hospital, where she had charge of the men's ward. A Roman correspondent sends us the following interesting account of her life:

Born in Sweden, she was a stern Lutheran, filled with all the prejudices of that country. When a South American friend of hers wanted to enter a convent near Washington, Miss Hesselblad accompanied her to that city, but was stirred to anger when she saw her friend behind the grating of the Visitation Convent. She was next introduced to Georgetown University, and Providence arranged it so that she met Father Hagen, then Director of the Observatory. A short conversation discovered to him a soul full of faith in the Scripture and in Christ's divinity, and even devoted to the Blessed Virgin. A week later she made her abjuration in the Georgetown Visitation Convent, received conditional Baptism and her First Communion in the Convent chapel. When her brother came from Seattle to New York, they both took the steamer for Rome, and during the trip she converted her brother. At Rome they were presented to the Holy Father, Leo XIII, by Father Brandi, S.J., formerly professor at Woodstock, Md.

Miss Hesselblad entered the Carmelite Cloister near Prazza Fornese, where St. Bridget of Sweden had died, and where the rooms of that Saint and of her daughter, St. Catherine, are adorned with relics. Grave bodily infirmities impeded the profession in that Order, though she remained in the house as a guest and received from Father Hagen, who in the meanwhile had also gone to Rome, the habit of the old Bridgettine Order. In the room where St. Bridget had died, now converted into a chapel. When friends from England and Ireland joined her in the aspiration for the conversion of Sweden, she composed the Bridgettine rule, adapted to the new purpose, and obtained its first approbation from Pius X. Sometime later Pope Benedict

XV helped the little community to get a house of their own, and now the Mother house in Rome counts about twenty-five members, gathered here from many nationalities.

The new foundation, made in Sweden last year, on the occasion of the five hundred and fiftieth anniversary of the death of St. Bridget, has caused a division of spirits and fierce controversies in the papers, because the erection of monasteries is still against the law in Sweden. In fact the new foundation is not a monastery but a house for retirement and retreats. However, the finger of God is apparent and the hour may have struck at last when Sweden also will be aroused from the long dream of the Reformation. Any assistance in the meantime will be welcomed by the Sisters and can be forwarded by us.

Still Living in the  
Age of Martyrs

WE sometimes hear it said that the days of martyrdom are past. The personal experiences of Father George M. Stenz, S.V.D., recounted in his "Twenty-five Years in China" (1893-1918), recently published by the Mission Press, Techny, Ill., will refute such conclusions and may well be set side by side with the accounts of the torments inflicted on the early Christians or the first Jesuit missionaries in our own land. Again and again death stared him in the face. He stood by the martyred bodies of his own brother priests. Here in fine is the beginning of what was meant to be his own martyrdom when he was dragged from a hiding place by a pagan mob:

One of them seized me by the beard and dragged me into the little yard. There were about thirty men in the party, and all of them belabored me with cudgels, driving me from one side of the yard to the other. In a moment all my clothes had been torn from me but my trousers. My hands were tied at my back. They now beat me on the shins with long sabers, they prodded me with their lances, and one struck me on the head with his saber. I was driven first in this direction and then in that. They trampled me under foot; one blow was aimed to amputate my feet, but luckily only grazed my toes. They tore out my beard and hair piecemeal, and subjected me to other cruelties beyond description. Even now, as I write, the recollection makes me tremble with agitation. To one circumstance alone I owe my life; so many blows were rained simultaneously and with such blind fury that they never quite accomplished their aim. My body was, however, bleeding from practically every pore.

They attempted to hang him. They bound his hands and feet together into a knot behind his back. Later a miscreant announced, to the great glee of the heathen mob, that he would flay him alive. "He whetted his knife on my back and began to cut at the nape of my neck." But once more their plan was changed and the priest was dragged away, first to a pagoda and then to a temple that they might sacrifice him before their idol. All this time he endured intolerable tortures. But God had destined him for further labors and he was finally rescued. To the fury of these pagans corresponded the devotion of the Christian Chinese. If granted another twenty-five years in China, Father Stenz would labor for school and press.